Child Education in Islam

by

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In the Name of Allah, the Most Gracious, the Most Merciful

Translators' Introduction

This is a translated summary of the book entitled *"Tarbiyatu Al-Awlaad fi Al-Islam"* (Child Education in Islam) by 'Abdullah Nasih Ulwan. The book was published in Arabic in two volumes by Dar Al-Salam for Printing, Publishing, Distribution, and Translation, Cairo, Egypt, in 1418 A.H. 1997 C.E.

In translating the summary of the book, we have referred to the following:

- Dr. M. Taqi-ud-Din Al-Hilali and Dr. Muhsin Khan, the Noble Qur'an, Darussalam publishers and distributors, Riyadh, Saudi Arabia and Dr. Muhammad Mahmûd Ghâlî, Towards Understanding the Ever-Glorious Qur'ân, Cairo: Publishing House for Universities, Co. 2nd Edition, 1998. This translation of the meaning of the Qur'ân was used for rendering the Qur'ânic *Âyât* (verses) into English. In some cases the translation was slightly modified with Professor Ghâlî's permission.

- Dr. Muhammad Muhsin Khân, *Sahîhu Al-Bukhârî,* Beirut: Dar Al-Arabia, 1985. This translation of the Prophet's *Ahâdîth* (traditions) was occasionally consulted for the purpose of translation in the Arabic summary of the book. Following are some of the frequently used acronyms in the translation:

(C. E.): Common Era

(A. H.): After Hijrah (Anno Hijra)

(سبحانه وتعالى): Be He (Allah) Glorified and Exlted

(عز وجل): Be He Exalted in Might (the Exalted and Glorious)

(ﷺ): May the blessings and prayer of Allah be upon him (i.e. Muhammad)

(عليه السلام): Peace be upon him (one of Allah's Prophets)

(عليهم السلام): Peace be upon them (Allah's Prophets)

(رضي الله عنه): May Allah be pleased with him (i.e. One of the Companions of the Prophet Muhammad)

(رضي الله عنها): May Allah be pleased with her (i.e. female Companions of the Prophet Muhammad such as Umm Salamah)

(رضي الله عنهما): May Allah be pleased with them (i.e. two of the Prophet's Companions)

(رضي الله عنهم): May Allah be pleased with them (Propht's Companions)

Some of the symbols used in the transliteration of Arabic words (i.e. representing them as they are pronounced in Arabic, using Roman letters and some symbols) are:

'	=	ء
h̲	=	ح
K̲h̲ or kh	=	خ
dh	=	ذ
sh	=	ش
s̲ or s	=	ص
d̲	=	ض
t̲	=	ط
z̲ or z	=	ظ
'	=	ع
gh̲ or gh	=	غ
q	=	ق

^ placed over a vowel = long vowel

Any corrections, comments, or suggestions for improving the translation are most welcome. May Allâh guide us all.

The translators

Introduction

Praise be to Allâh who elaborated for mankind the right ways of child education in the Qur'an. He also legislated the principles of goodness, righteousness, and guidance in the rules of Islam. Peace and blessings of Allâh be upon our Messenger Muhammad ﷺ, whom Allâh sent to humanity and revealed to him legislation which achieves glory and honor, status, and stability. And may peace also be upon his household, good and pure Companions who presented great examples in educating children and established nations, and peace be upon those who follow their ways until the world comes to an end.

Among the favors of Islam upon mankind is that it brought comprehensive ways to educate people and bring up generations, establishing nations and civilizations and setting up the principles of glory and urbanization. That is to convert misleading humanity from the darkness of polytheism, ignorance, misguidance and chaos, to the light of monotheism, science, guidance and stability. Allâh says:

﴿ قَدْ جَآءَكُم مِّنَ ٱللَّهِ نُورٌ وَكِتَٰبٌ مُّبِينٌ ۝١٥ يَهْدِى بِهِ ٱللَّهُ مَنِ ٱتَّبَعَ رِضْوَٰنَهُۥ سُبُلَ ٱلسَّلَٰمِ وَيُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذْنِهِۦ وَيَهْدِيهِمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴾

"Indeed, there has come to you from Allâh a light (Prophet Muhammad ﷺ) and a plain Book (this Qur'an). Wherewith Allâh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to a Straight Way (Islamic Monotheism)." (Al-Ma'idah, 15-16)

Opponents testified to the growth and continuity of Islam. Enemies acknowledged its vitality and eternity. Western thinkers and philosophers testified to Islam such as Bernard Shaw, Elias

Abu Shabkah, Lane Poll and Ghustaf Lopon.[1] These acknowledgements give to those, who have sound mind and understanding, proof of the continuous and vital teachings of Islam.

If Islamic law is characterized by divinity, comprehensiveness, growth and continuity then, is it merely theories written in books or just beliefs in the mind, or teachings practiced by people? Shaikh Sayyed Qutb answered this question saying, "Muhammad ﷺ and his companions achieved victory only when they practiced and applied all the teachings of Islam. The Companions of the Prophet ﷺ were examples in applying its teachings. When people saw them, they saw Islam. Hence, the teachings alone do not change mankind; the Qur'an alone does not change mankind; and the texts alone do not change mankind. So, Prophet Muhammad ﷺ preferred raising men who applied these teachings above simply making speeches. He succeeded to demonstrate and represent Islam in the form of pious individuals."

Generations of Muslims still benefit from their characteristics and follow their ways in education, even in these days in which the rules of Islam are rarely applied, and the signs of the Muslim Caliphate have been removed, and enemies of Islam have been able to achieve their malicious aim i.e. converting the Muslim world into disputing nations and countries of different principles and traditions. They also indulge in dissolution and looseness and live without aim and entity and are afflicted with despair. Some reformers and callers to Allâh are also afflicted with despair and feel hopeless of ever being able to regain the nation to its past glory. Rather, some of those callers call to isolation because they think that this age is the last and the Muslim consequently should run away from seditions till he dies. This despair is a result of:

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(1) The spelling of all foreign or western names mentioned in the book is uncertain because the author only provided the Arabic transliteration. (editor)

I. Inability to understand the nature of Islam,

II. The love of life and hating death,

III. The ignorance of the aim for which Muslims were created,

This despair will be removed, and glory and victory will be achieved when they recognize that Islam is:

a. The religion of strength and power,

b. The religion which calls to knowledge and science,

c. The religion which regards man as the vicegerent of Allâh on earth to live in, discover it, and to benefit from its provisions,

d. The religion which honors man and prefers him above all creatures,

e. The religion of work, activity, labor and vitality,

f. The religion of contemplation and thought on the creations of the heavens and earth so as to reach the truth about these creations,

j. The religion which prohibits despair,

h. The religion of honor and dignity.

Despair will be removed and glory and victory will be achieved when Muslims in general, and callers and scholars in particular, liberate themselves from the love of this life and indulging in worldly pleasures. Also, when they liberate themselves from cowardice, fear, and hating death and be sure that Allâh is the Provider, the Harm-Inflicting and the Benefit-Giver.

Despair will be removed and glory and victory will be achieved if they recognize the sublime aim for which they were created. This aim is to worship Allah. The Qur'an declares:

﴿ وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴾

"And I (Allâh) created not the Jinn and mankind except that they

should worship Me (Alone)." (Adh-Dhariyyat, 56)

The question that arises is: What is the type of worship which Allâh commands us? It is submission to Allâh's teachings and loyalty to Allâh and His Messenger and the believers; it is also the continuous commandment of Allâh to bring people out from the worship of people and idols to the worship of Allâh; and rejecting concepts and beliefs which are in disagreement with Islamic law. This is the task and mission of the Muslim in this life. Thus, Muslims should recognize the nature of their religion and liberate themselves from loving life and hating death and recognize the aim of their creation so as to achieve growth for Islam and regain their previous glory and strength.

The question that arises is: What is the way to reformation and what is the starting point to reform the good society? The answer lies in the word "education" which encompasses many meanings, concepts and fields. It includes education of the individual, the family, society and humanity. Under each meaning, there are other types and divisions. All these meanings aim at setting up noble societies and ideals. This education of children is a branch of individual education in which Islam calls to prepare and reform him to be a useful and good member of society.

This book explains the whole and right way of child education in Islam. When you read it, you will recognize the characteristics and comprehensiveness of Islamic Law. You will also recognize the ways of Islam in education and reformation. When educators follow his way, the *Ummah* will achieve stability, safety and happiness, and disorder, fear, and unhappiness will be removed. You will recognize that Islam is the religion of life, humanity, awareness, education, and reformation.

It is noticeable that the Islamic library is poor in regards to books on child education in Islam. I did not find a comprehensive

book about child education in Islam from birth to puberty save the book entitled *"Tuhfat Al-Maudud fi Ahkam Al-Mawlud"* by Ibn Qayyim Al-Jawziyyah ﷺ. It deals with the rules of the newborn. I have referred to it in the third chapter. I did my best and searched in references and volumes to write a comprehensive book dealing with child education from birth to puberty. It also deals with the complete way upon which parents and educators should follow.

I have divided the book into three parts. Each part is divided into numerous chapters, and every chapter contains several subjects. It will be as follows:

Part One:

Chapter One: The Ideal Marriage and its Relationship to Education

Chapter Two: The Psychological Feelings Towards Children

Chapter Three: General Rules Concerning the New-born baby

Chapter Four: Causes and Treatment of Children's waywardness

Part Two:

Chapter One: The Responsibility for Faith Education

Chapter Two: The Responsibility for Ethical Education

Chapter Three: The Responsibility for Physical Education

Chapter Four: The Responsibility for Intellectual Education

Chapter Five: The Responsibility for Psychological Education

Chapter Six: The Responsibility for Social Education

Chapter Seven: The Responsibility for Sexual Education

Part Three:

Chapter One: Effective Means of Children's Education

Chapter Two: The Basic Principles of Education

Chapter Three: Necessary Educational Suggestions

These are the main points for each chapter in each part of the book. The reader will find other important points and useful subjects branching from these chapters. The aim of these points and subjects is to provide and outline an evident and better way for child education. Finally, I ask Allah to make this work sincere for His sake and to accept it as a good work on the Day of Judgment. I ask Him also to make it useful for mankind.

'Abdullah Nasih 'Ulwan

Part One

Chapter One

The Ideal Marriage and its Relationship to Education

It is preferable to demonstrate three aspects of marriage before setting out to explain the foundations laid down by Islam for educating children:

A. Marriage is a human instinct.

B. Marriage is a social interest.

C. Marriage is a selection and choice.

A. Marriage as a Human Instinct

Islamic *Sharî'ah* opposes monasticism, which conflicts with man's instinct, and contradicts his inclinations, desires, and motivations. Likewise, Islamic *Sharî'ah* prohibites Muslims to abstain from marriage or renounce it and intend to live as a monk, devoting oneself to worship. Al-Bukhârî and Muslim related that Anas ﷺ said, "Three people came to the houses of the Prophet's wives to inquire about his manner of worship. When they were told, they seemed to have deemed it little. So, they said, How come we compare ourselves to the Prophet ﷺ as his past and future misdeeds have been forgiven. Then one of them said, 'I will perform prayer throughout the night forever.' The other said: 'I will fast throughout the year and will never break my fast.' The third said, "I will keep away from women and will not marry forever.' So, Allâh's Messenger came to them and said, *'Are you the people who said so and so? By Allâh, I am the most submissive to Allâh and most afraid of Him among you: yet I fast and break my fast, I pray and sleep, and I marry women. So, he who does not follow my tradition in religion, is not one of my followers."*

So, it is clear that marriage is seen by Islam as a human instinct, that makes man's desires and inclinations materialise, and comform to the natural law of life.

B. Marriage as a Social Interest

1. Preserving the human race: through marriage, the human race continues to exist, propagate, and continue until the Last Day. The Noble Qur'ân pointed to this social rationale and human interest by saying:

﴿ وَٱللَّهُ جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا وَجَعَلَ لَكُم مِّنْ أَزْوَٰجِكُم بَنِينَ وَحَفَدَةً ﴾

"And Allah has made for you Azwaj (mates or wives) of your own kind, and has made for you, from your wives, sons and grandsons..." (An-Nahl, 72) And Allâh ﷻ said,

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ﴾

"O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife (Hawwa (Eve) and from them both He created many men and women." *(An-Nisâ, 1)*

2. Preserving Lineage: through marriage, the lineage or ancestral line is defined. Were it not for marriage, which Allâh has ordained for mankind, the society would have been swarmed with children of no lineage or honor; a situation that entails dissipating human dignity, sublime manners, and awful diffusion of corruption and libertinism.

3. Keeping the society free from immorality: through marriage, the society is kept safe from immorality and social disunity. If the instinct of inclination to the other sex is satisfied through legitimate marriage, the nation will entertain the best morals and manners, and will communicate the message, and fulfill their duty as Allah wishes them to. Verily, nothing is more truthful than what the Prophet ﷺ said to point out the moral rationale of marriage and its social benefits when he was urging the youth to get married. He said, *"0 youth, Whoever can marry must marry since it will keep his sight and private parts clean and pure, but those who*

cannot marry, must attend to fasting, since it will control his sexual desires."

4. Preserving the society from disease: through marriage, the society maintains safety from widespread fatal diseases that result from adultery, whoredom, and fornication, such as syphilis gonorrhea, and other deadly diseases that weaken the body, and diffuse epidemic diseases.

5. Spiritual and psychological serenity: through marriage, amity, love, and intimacy grow between the husband and wife. Allah ﷻ said:

﴿ وَمِنْ ءَايَٰتِهِۦٓ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا لِّتَسْكُنُوٓا۟ إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴾

"And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect." (Ar-Rûm, 21)

Such a psychological and spiritual serenity is a good aid for raising children and caring for them.

6. Cooperation between spouses for building the family and raising children: through marriage, the spouses cooperate to build a family and bear its responsibility, as each of them are complementary to the other. So, the wife does what is prescribed to her, and what conforms to her feminine nature, by supervising and managing the household chores, and looking after the children.

And the husband works within his domain, and does what conforms to his nature and manhood. So he works, toils, and looks after the family. By such cooperation between the spouses, a faithful generation and good offspring would come into being, and the house would be a place of love and stability.

7. Burning passion for parenthood: through marriage, the parents'

feelings and sentiments towards the children begins to burn, and motivate them to care for their children and to bring them up properly. These are the most important social interests stemming from marriage. They are very closely related to family reformation, child breeding, and raising generations.

C. Marriage as a Selection and Choice

Islam has established bases and rules for both the suitor and his fiancé. If they follow them and take them as guidelines, the marriage will be successful and will flourish, and the family will be faithful, moral, and secure. The following are the most important of them:

1. Choice based on religion: what is meant by religion here is the sound understanding of Islam, practical application of all its rulings and manners, and full commitment to the *Sharî'ah's* methods and principles.

If both the suitor and his fiancé are up to such a standard of understanding, application, and commitment, we describe them as religious and well-mannered. That is why the Prophet ﷺ guided marriage seekers to look for a pious partner. Al-Bukhârî, Muslim, Abû Dawûd, An-Nasâ'i and Ibn Mâjah related that Abu Hurairah, said that the Prophet ﷺ said, *"It is self-evident that a woman is sought for marriage for four reasons: her riches, her noblebirth, her beauty, and her religion. So, get the pious one and strive to get her."*

In accordance with that, the Prophet ﷺ guided the girl's family to seek the religious and well-mannered suitor. At-Tirmidhi related that Abû Hatim Al-Maznî said that the Prophet ﷺ said, "*If you were approached by he whose religion and manners satisfy you, let him marry your daughter, if you do not do that, there will be dissension in the earth and great corruption.*"

Is there any greater dissension inflicted upon religion and morals than a faithful girl falling in a libertinistic suitor's hands, or

an atheist husband who bears no respect for honour or jealousy? And is there any greater dissension related to a righteous woman than falling under the matrimonial authority of an immoral, libertine husband, who forces her to abandon the veil and to mix with men, and compels her to drink wine and dance with men?

So many girls, unfortunately, who were exemplary in their family's home regarding chastity and purity, but when such a girl moved to a libertine house, and a licentious husband, she turned into an unrestrained and careless woman, not valueing the principles of morality or the concepts of chastity and honour. No doubt that when children grow up in such a sinful house, they will acquire perversity and libertinism, and will be fed with corruption and maleficence. So, a choice based on religion and with morals is the most important factor in achieving happiness for both spouses, virtuous Islamic breeding for the children, and good rank and stability for the family.

2. Choice based on noble birth and honour: among the rules laid down by Islam for choosing a spouse, is to choose your spouse from a family known for their righeousness, morals, noble birth, and honor. Ibn-Mâjah, Al-Hakim, and Al-Bayhaqi related that 'Aishah said that the Prophet said, *"Choose for your sperm, and marry your equals, and let them marry your daughters."*

This *Hadith*, and many others, direct the attention to the necessity of choosing someone of noble birth, so that the man can obtain moral, pious, and righeous children. In accordance with this meaning, Uthmân Ibn Abî Al-'As Ath-Thaqafî advised his sons to select their wives, and avoid ill-bred families. He advised them saying: "0 sons, the man who seeks marriage is like one who plants, so, everyone should see where he is putting his seeds, and it is quite rare to get noble offspring from the ill-bred, so select your wives even if you have to wait for a while."

Such a selection, that the Prophet ﷺ has advised us of, is taken as one of the greatest scientific facts, and educational theories in modern times. Genetics proved that the child inherits his parent's moral, physical, and intellectual characteristics. So, when the selection of a spouse is based on noble birth, honour, and righteousness, children grow up bearing these same qualities, and when a child combines inherited righeous qualities and virtuous breeding, he attains the climax of religion, morality, and piety.

3. Exogamy: among the wise Islamic instructions regarding selecting a spouse is preferring a woman who is not from one's family (i.e. cousins etc.) for seeking intelligent children, assuring their safety from inherited diseases, expanding the family acquaintance and strengthening social bonds. Genetics has proved that endogamy weakens the offspring physically and mentally.

4. Preferring virgins: among the rational Islamic instructions regarding selecting a future wife is preferring virgins to women who were married before. This is because the virgin is disposed to intimacy and familiarity with her first husband, contrary to the woman who was married before, since she may not find intimacy or love with her second husband. But the virgin loves her husband, and does not long for another man, because she knew no one but him.

'Âishah ﵂ made all these meanings clear when she said to the Prophet ﷺ, according to Al-Bukhârî, "O Messenger of Allah if you were in a valley with two trees. One was eaten from, and the other was not eaten from, of which would you let your camel graze? He said, At the one which was not eaten from. She said, That is me." She meant to point to her precedence over his other wives, since she was the sole virgin wife he married. Indeed, the selection of a virgin is desirable unless there was a serious reason for marrying a deflowered woman who was married before, as in the case of a widower or divorced man who is looking for a woman

(wife) to look after his house and bring up his children.

Al-Bukhârî and Muslim narrated the dialogue that took place between the Prophet ﷺ and Jâbir on their way back from the expedition of Dhât Ar-Riqâ. The Prophet said to him: *"0 Jâbir, have you got married?* He replied: yes, He asked: *A virgin or a deflowered woman?* He replied: a deflowered woman. He asked: *Why not a virgin so that you may play with her and she with you*? He replied, O Messenger of Allah, my father was killed in the battle of Uhud and left seven girls, so I married a deflowered woman to gather them around her and look after them. The Prophet ﷺ said: *You did the right thing, insha' Allâh.*

5- The preference of marrying a fertile woman: among the instructions of Islam for selecting a wife is that she is fertile, to achieve the purpose of marriage i.e. having children, preserving the human race, and inhabiting the earth. One of the women's merits is to bear children, and that is why the Prophet ﷺ preferred Khadijah ﵂ to his other wives. So, he mentioned that she gave him children while others did not as a privilege of hers. The Prophet ﷺ advised not to marry barren women however beautiful they might be. Abû Dawûd and An-Nasa'i related that Maqil Ibn Yasâr said that a man came to the Prophet ﷺ and said to him "I love a well-bred and beautiful woman, but she is barren. Shall I marry her? The Prophet ﷺ said, "*No.*" The man came a second time and the Prophet ﷺ said, "*No.*" When he came the third time, the Prophet ﷺ said to him, *"marry the loving and fertile woman, as I shall take pride in your abundance."*

These are the most important principles of marriage, as it satisfies human needs, suits the desires of life, attributes the children to their parents, frees the society from libertinism and fatal diseases, achieves cooperation between spouses, and ignites the parent's sentiment for parenthood. Marriage in Islam is based on strong foundations, and sound rules relating to the selection of

a spouse. The most important of which is religion, noble birth and awareness of the spouse's rights. The very beginning of raising children in Islam stems from an ideal marriage built on selecting a righteous wife. By doing so, the Muslim family is formed, and a faithful generation, and righteous progeny are raised.

Chapter Two

Psychological Feelings Towards Children

A. Parents are disposed to love their children

It is intuitively known that the hearts of parents are disposed to love their children, and are filled with psychological feelings and parental compassion to protect, have mercy, sympathize, and care for them. Were it not for that, the human race would have vanished, and parents would not have had patience to look after their children, sponsor them, bring them up, caring for them or seeking their interests. The Noble Qur'ân has depicted these parental feelings so, sometimes, it makes children the adornment of this present life:

﴿ ٱلْمَالُ وَٱلْبَنُونَ زِينَةُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ﴾

"Wealth and children are the adornment of the life of this world..." (Al-Kahf, 46)

On another occasion it considers them a great bounty that is worth thanking the Giver:

﴿ وَأَمْدَدْنَٰكُم بِأَمْوَٰلٍ وَبَنِينَ وَجَعَلْنَٰكُمْ أَكْثَرَ نَفِيرًا ﴾

"We helped you with wealth and children and made you more numerous in man-power." (Al-Isrâ, 6)

On a third occasion, it made them the comfort of the eyes if they were pious:

﴿ وَٱلَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَٰجِنَا وَذُرِّيَّٰتِنَا قُرَّةَ أَعْيُنٍ وَٱجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴾

And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the Muttaqun." (Al-Furqân, 47)

These, in addition to so many other Qur'anic verses that depict the parents' feelings towards their children, reveal their true sentiments and love for their beloved children.

Here, dear reader, we present a selection of poetic verses related to loving children. These verses are full, of tenderness and sympathy, flooded with feelings and affection, and stress the love and pity that Allâh has bestowed on the parents' hearts. Let us start with what Umayyah Ibn Abi Aṣ-Ṣalt composed regarding his son. This poem is one of the masterpieces which is flooded with tenderness and depicts the truthfulness of parental heart felt towards the son:

"I fed you when you were a new-born,

and sponsored you when you were a youth,

and you enjoyed what I harvested for you.

If you fell sick one night, I would not sleep,

but I keep awake all night feeling sorry for you.

As if I were the sick not you.

So my eyes get flooded with tears."

Another poet said regarding the torrential parental pity that radiates affection, sympathy and love:

"But for a very weak structure (body).

where some parts are leaning on others,

I would have had many journeys, in this wide and vast land.

But our children, amongst us

who look as if they were our livers walking on the ground.

If the wind struck some of them

my eyes would never wink."

So, we conclude by reiterating the strength of the emotions that Allâh has engrained into the parents' hearts towards their children.

B. Having mercy on children is a blessing from Allâh on mankind

Among the noble feelings that Allâh has put into the parents' hearts is to have mercy on their children, sympathise with them, and be kind to them. It is a great feeling that entails the greatest effect in raising the children and shaping their personalities.

A merciless heart reflects a stern and harsh personality, which gravely leads to children's corruption and perversity. For these reasons, the Prophet ﷺ cared very much for having mercy, and urged adults to entertain this honourable quality. Aḥmad and Al-Bukhârî, Abu Dawud, At-Tirmidhi, and Al-Ḥâkim related that, 'Abdullâh Ibn 'Amr Ibn Al-'Âs said that the Prophet ﷺ said, *"He who does not have mercy on our young, and does not acknowlege the honour of our grown-ups, does not belong to us."*

And the Prophet ﷺ used to rebuke any of his followers who did not have mercy towards his children, and directed him to having mercy and sympathize with them. Al-Bukhârî related, in *"Al-Adab Al-Mufrad"* that 'Âishah said, "A bedouin came to the Prophet ﷺ and said, "*Do you kiss your sons?*" We do not. The Prophet said to him, *"I cannot put mercy in your heart after Allah has uprooted it from your heart."*

Al-Bukhârî said that Abû Hurairah said, the Prophet ﷺ kissed Al-Ḥasan Ibn 'Alî in the presence of Al-Aqra' Ibn Ḥabis At-Tamîmî, so Al-Aqra' said, "I have ten children and I have never kissed anyone of them. The Prophet ﷺ looked at him and said, *"Whoever is not merciful to others, will not be treated mercifully."*

Al-Bukhârî related that Anas Ibn Mâlik said: a woman came to 'Âishah (i.e. asking for help) and 'Âishah gave her three dates. The woman gave every one of her children a date and kept one for herself. The two boys ate the two dates, then looked at their mother. So, she split her date in two halves, and gave each a half of the date, then when the Prophet ﷺ was told by 'Âishah about

what that woman had done, he said, *"Why are you amazed at that? Allah has endowed mercy on her for having mercy on her children."* The Prophet's eyes were flooded with tears at the sight of a dying child.

Al-Bukhârî and Muslim related that Usamah Ibn Zayd ﷺ said that the Prophet's daughter sent him a message saying that her son was dying and asked him to come. He replied to her greeting and said, *"Allâh owns that which He took and that which He gave, and has set a term for everything, so, be patient, and ask Allâh for reward."* So she sent back to him a reply pleading for him to go to her, so he went to her with Sa'd Ibn Ubâdah, Mu'âdh Ibn Jabal, Ubayy Ibn Ka'b, Zayd Ibn Thâbit, and some other men. The child was given to the Prophet and the Prophet put him in his lap as he was heavily breathing heavily and agitated, and his eyes flooded with tears. So, Sa'd said, O Messenger of Allâh what is this? The Prophet ﷺ said, *"This is mercy, which Allah has put into His bondmen's hearts."* And in another narration, *"Allah has put into the hearts of whom He wishes of His bondmen. Surely Allah is merciful to those who are merciful."* The mercy which is deeply engrained in the parents' hearts motivates them to take the responsibility to look after and raise their children.

C. Despising girls is an abominable *Jâhiliyyah* (pre-Islamic practice)

Islam, in calling for equality and justice, has not made any distinction in the treatment of males and females. Making distinctions between males and females concerning treatment, love, and sympathy is an abominable pre-Islamic practice. Allah ﷻ says,

﴿ وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾ يَتَوَارَىٰ مِنَ الْقَوْمِ مِن سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ ﴾

"And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief!

He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonor or bury her in the earth? Certainly, evil is their decision. (An-Nahl, 58 - 59)

If we find within the Muslim society, some fathers who make a distinction in the treatment of males between boys and girls, the reason behind that is due to the spoiled environment from which they acquired their backword, ignorant traditions and abominable social conventions. It is also due to the weakness of faith since they have not accepted that which Allah ﷻ destined for them (i.e. the girls). Neither can they, their wives, nor all people on earth change what Allah has created. Allah ﷻ says,

﴿ لِّلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ يَخْلُقُ مَا يَشَآءُ يَهَبُ لِمَن يَشَآءُ إِنَٰثًا وَيَهَبُ لِمَن يَشَآءُ ٱلذُّكُورَ ﴿٤٩﴾ أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَٰثًا وَيَجْعَلُ مَن يَشَآءُ عَقِيمًا إِنَّهُۥ عَلِيمٌ قَدِيرٌ ﴾

"To Allâh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things." (Ash-Shûrâ, 49 -50)

In order that the Prophet ﷺ, may uproot this pre-Islamic practice from such weak souls, he gave girls a special mention in his sayings and ordered the fathers and guardians to treat them well, care for them, and look after them so that they may qualify for Allah's Blessings and enter Paradise. Muslim related that Anas Ibn Mâlik رضي الله عنه said that the Prophet ﷺ said, "*Whosoever sponsors two girls (daughters) until they grow up, he will be with me in Paradise like that (bringing two of his fingers close together).*" Imâm Ahmad, in his *Musnad*, related that 'Uqbah Ibn 'Amir Al-Juhaniyy said that he heard the Prophet's saying,"*Whosoever had three daughters and was patient with them, provided them with food and clothes from his own money, they will shelter him from the Hell-fire.*"

So those who raise children must follow these prophetic instructions and Islamic teachings relating to the incumbency of caring for girls, and implementing justice and equity between them and the males, so that they may gain Allah's Blessings, and a garden the breadth whereof is as the breadth of the heavens and the earth.

D. The virtue of whomever endures his child's death

When a Muslim reaches a high degree of faith and belief and believes in predestination, whether good or bad, bitter or sweet, he renounces all happenings and disasters and surrenders to Allah's Divine Decree. Accordingly, the Prophet ﷺ said, *whoever is bereaved of a son, and has patience, and keeps saying, "To Allah we belong, and to Him is our return," Allah will build a house for him in Paradise called (The House of Thanksgiving)."*

At-Tirmidhi and Ibn Hibbân related that Abu Musâ Al-Asha'rîy ﷺ said that the Prophet ﷺ said, *"When a man's child dies, Allah ﷻ says to His Angels: Have you taken the soul of my bondman's child? They reply, Yes. He says, Have you taken his heart's fruit? They say, Yes. He says, What did he say? They say, He praised you and said, To Allah we belong, and to Him is our return." He says to them: Build a house for my bondman in Paradise and call it the house of thanksgiving. Such patience yields many fruits which the patient and content person reaps. Among them is that it leads to Paradise and is a shelter from Hellfire."*

Al-Bukhârî and Muslim related that Abu Sa'îd Al-Khudri ﷺ said that the Prophet once said to women: *"Any of you gets bereaved of three children, they will certainly be a shelter for her from Hell fire*. The woman asked: and two? He said, *and two.*

Also among the fruits of patience is that the child who dies young, intercedes for his parents on the Day of Judgement. Imam Ahmad, An-Nasa'i and Ibn Hibbân related that Abu Dharr ﷺ

said that the Prophet ﷺ said, *"Any two Muslim parents that get bereaved of three children who have not (reached the age of) comitting sins, Allah will let them enter Paradise due to His Mercy towards them.* And Muslim related, in his *Sahîh* that Abî Hassân said, "I was bereaved of two children, so I said to Abu Hurairah ﷺ: Have you heard a saying from the Prophet ﷺ that may give us condolence for our dead? He said, Yes. The young among them are the young of Paradise, each one of them follows his father (or said; his parents) and holds his father's garment or hand as I hold your garment, and never leaves him until they enter Paradise together."

Among the faithful stance shown by the women of the Prophet's companions which demonstrates patience and contentment when bereaved of a child is Umm Salîm's wonderful stance. Here is her story: Al-Bukhârî and Muslim related that Anas ﷺ said, Abû Talhah had a son who was suffering from illness, and his son died when he was not at home. When he came back, he asked about his son, and his wife said: He is in his utmost rest-meaning that he died, but Abû Talhah understood that he was getting better. Then he ate the dinner which she served to him. She then made herself up in a way she had never done before, and so he slept with her. When she saw that he was well satisfied, she said, O Abû Talhah, tell me what you think if some people lend others something, then they asked for it, may they be deprived of it? He said, No. So she said: Then, ask Allah for reward, meaning that his son died. The sub-narrator said, He was angry and blamed her for letting him sleep with her, becoming impure, then telling him about his son. He headed to the Prophet ﷺ and told him the story. The Prophet ﷺ supported what Umm Salîm had done, then he said *"May Allah bless your night"* or said, *"May Allah bless them both."* The woman gave birth to a boy, and the Prophet ﷺ named him Abdullâh. A man from Al-Ansar said, "I saw nine of Abdullâh's sons, all of them learnt the Qur'ân by heart." This was only for Allah's response to the Prophet's

invocation, when he said, *"May Allâh bless them both."*

So parents are strongly recommended to have faith, certitude and patience, so that if they encountered any calamity, they would never lose patience. In case they were bereaved of a child, they would never be sad, but would keep repeating " To Allah surely we belong, and to Him, surely, is our return, to Him belongs what He took, and to Him belongs what He gave, and He set a term for everything."

E. Giving precedence to the interests of Islam over loving children

Although the parent's hearts are overwhelmed with these true feelings of love, mercy, pity, and sympathy, these feelings should not override taking the responsibility for calling to Allah and striving in His Cause because the intersts of Islam precede all other interests and considerations, and because establishing an Islamic society and guiding mankind is the faithful person's aim and target in this life.

That is what was apprehended by the first generation of the Prophet's Companions ﷺ and the ones who closely followed suit. They had no target but Islam, *Jihâd* and calling to Allâh's Cause, and gave precedence to *Jihâd* and calling to Allah's Cause over loving spouses, children, one's abode, and kinsmen. They obeyed Allah's saying,

﴿ قُلْ إِن كَانَ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ وَإِخْوَٰنُكُمْ وَأَزْوَٰجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَٰلٌ ٱقْتَرَفْتُمُوهَا وَتِجَٰرَةٌ تَخْشَوْنَ
كَسَادَهَا وَمَسَٰكِنُ تَرْضَوْنَهَآ أَحَبَّ إِلَيْكُم مِّنَ ٱللَّهِ وَرَسُولِهِۦ وَجِهَادٍ فِى سَبِيلِهِۦ فَتَرَبَّصُوا۟ حَتَّىٰ
يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴾

"Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allâh and His Messenger, and striving hard and fighting in His Cause, then wait until Allâh brings about His Decision

(torment). And Allâh guides not the people who are Al-Fâsiqûn (the rebellious, disobedient to Allâh)." (At-Tawbah, 24)

F. Punishing and temporarily alienating a child for educational purposes

Islam has its own way of reforming and raising children. If giving remarks and admonition is enough, the parent is not entitled to temporarily alienate his child, and if the latter is enough (i. e. to reform him), then the parent is not entitled to resort to beating. But if all these means failed in reforming him then the parent may resort to moderate beating.

Al-Bukhârî and Muslim related that 'Amr Ibn Abû Salamah ﷺ said concerning instructing and admonishing a child, "I was a young boy in the presence of Allah's Messenger and my hand used to go around the dish while I was eating, so Allah's Messenger ﷺ said to me: *'O boy, mention the name of Allâh, and eat with your right hand, and eat from the dish that is nearer to you.'* Al-Bukhârî and Muslim related from Sahl Ibn Sa'd ﷺ that Allah's Messenger ﷺ was offered something to drink. He drank from it while on his right there was a young boy, and on his left there were some elderly people. The Messenger of Allah said to the young boy (as a compliment), *'May I give to these (elderly people) first?'* The boy said, 'By Allah, O Allah's Messenger I will not give up my share from you to anyone else. On that, Allah's Messenger placed the cup in the hand of the boy." That boy was 'Abdullâh Ibn Abbâs.

Concerning temporarily alienating a child, Al-Bukhârî and Muslim related that Abû Sa'îd ﷺ said, "Allah's Messnger forbade the throwing of stones with the index finger and the thumb, and said that *'it neither hurts, nor does it harm an enemy, but it gouges out an eye, or breaks a tooth.'*

Another narration says that a relative of Ibn Mughaffal, a minor, threw a stone with his index finger and thumb, Ibn Mughaffal forbade him from doing so, and said that Allâh's

Messenger forbade throwing stones with the index finger and thumb saying that it does not hurt, but the boy did it again. The narrator said to him, "I tell you that Allah's Messenger forbade it, and you do it once more? I will never talk to you again."

Concerning beating a child, Abû Dawûd and Al-Ḥâkim related that 'Amr Ibn Shu'ayb's father and grandfather said that Allah's Messenger said, *"Instruct your children to attend to prayers at the age of seven, and beat them (for abandoning it) at the age of ten, and do not let them (male and female siblings) sleep together."*

These phrases of instruction apply to children in their childhood and adolescence, but in the stage of youth, the way of reform and teaching manners change. That is, in case a child does not respond to persuasion, admonition, and guidance, the educator must resort to alienating the child as long as he inclines to immorality and perversity. Here are some texts that support this view:

Al-Bukhârî, in the section on *"What is allowed of abandoning the disobedient"*, related that when Ka'b failed to take part in the Ghazwah (Battle) of Tabûk, Allah's Messenger forbade people from talking to us for fifty nights until the earth, spacious as it is, became straitened for them, and their souls became straitened for them, and no one spoke to them, greeted them, or joined them, until Allah accepted their repentance which was mentioned in His Book. Allah's Messenger ﷺ alienated some of his wives for a month to rebuke and reform them. 'Abdullâh Ibn 'Umar alienated a son of his, because he did not implement a Prophetic *Hadith* narrated to him by his father, in which Allah's Messenger forbade men from preventing women from going to the mosque.

This applies to a faithful Muslim child. But in case he denounced Islam, the least thing the parent is motivated by faith and the Qur'an to do is to declare himself free of him. Allah ﷻ said:

﴿ لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا

ءَابَآءَهُمۡ أَوۡ أَبۡنَآءَهُمۡ أَوۡ إِخۡوَٰنَهُمۡ أَوۡ عَشِيرَتَهُمۡ ﴾

"You (O Muhammad ﷺ) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad ﷺ) even though they were their fathers, or their sons, or their brothers, or their kindred (people)." (Al-Mujâdalah, 22)

There are many other texts related to this view that show that alienating children and kinsmen when they insist on disbelief, is a requirement of faith and belief, because Islam is the bond of brotherhood which must precede any other bond.

In this chapter, "The Psychological Feelings towards Children," we have pointed out that some of them may be instinctive and innate in the parents' hearts such as the feelings of love, tenderness, kindness and mercy. Without these feelings, the enactment of Allah's law would not have been established, as to preserving the human race. Parents would not have been motivated to care for their children and bring them up, and the family would not have been united, coherent, or well-established. We have also shown that some other feelings are *jahiliya* (pre-Islamic practice), such as disliking girls. And you have seen how Islam tackled this abominable custom so that the parents' feelings towards boys and girls may be the same, without preference or discrimination.

You have also seen that some of these feelings are motivated by general interests, such as giving precedence to *Jihâd* and to the call to Allah over loving spouses and children. Also that some of them are educational, such as admonishing, rebuking, alienating and punishing a child. You have seen that Islam went through successive stages of teaching manners i.e. admonishing, alienating and finally moderate beating. These are the outlines concerning some of the Islamic teachings relating to bringing up children, reforming them and raising them in sound, straight manners.

Chapter Three

General Rules Concerning the New-born Baby

The First Part

What the Parent Does at Childbirth

1. The recommendation of giving glad tidings and congratulations at childbirth:

It is recommended for a Muslim to take the initiative to please his Muslim brother in case he had a newborn baby by giving him glad tidings and making him happy. In case he missed giving him glad tidings, he must congratulate him and pray for him and his newborn baby. The Noble Qur'ân stated several times to give glad tidings to those having newborn babies in order to guide Muslims and teach them to do the same. In doing so, it has a powerful effect on strengthening bonds of love among Muslim families. Allah ﷻ said in Ibrâhîm's story ﵇:

﴿ وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَىٰ قَالُوا سَلَامًا ۖ قَالَ سَلَامٌ ۖ فَمَا لَبِثَ أَن جَاءَ بِعِجْلٍ حَنِيذٍ ﴿٦٩﴾ فَلَمَّا رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً ۚ قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمِ لُوطٍ ﴿٧٠﴾ وَامْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِن وَرَاءِ إِسْحَاقَ يَعْقُوبَ ﴾

"And verily, there came Our Messengers to Ibrahim (Abraham) with glad tidings. They said: Salaam (greetings or peace!) He answered, Salaam (greetings or peace!) and he hastened to entertain them with a roasted calf. But when he saw their hands went not towards it (the meal), he mistrusted them, and conceived a fear of them. They said: 'Fear not, we have been sent against the people of Lût (Lot)." And his wife was standing (there), and she laughed (either, because the Messengers did not eat their food or for being glad for the destruction of the people of Lût (Lot)) But We gave her glad tidings of Ishâq (Isaac), and after Ishâq, of Ya'qûb (Jacob)." (Hûd, 69-71). And Allah ﷻ said in Zakariyya's story:

﴿ فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ ﴾

"Then the angels called him, while he was standing in prayer in Al-Mihrâb (a praying place or a private room), (saying): "Allâh gives you glad tidings of Yahya (John)..." (Al 'Imrân, 39)

And also in another verse:

﴿ يَٰزَكَرِيَّآ إِنَّا نُبَشِّرُكَ بِغُلَٰمٍ ٱسْمُهُۥ يَحْيَىٰ لَمْ نَجْعَل لَّهُۥ مِن قَبْلُ سَمِيًّا ﴾

"(Allâh said) "O Zakariyya (Zachariah)! Verily, We give you the glad tidings of a son, whose name will be Yahya (John). We have given that name to none before (him)." (Maryam, 7)

Al-Bukhârî mentioned that when the Prophet ﷺ was born, Thuwaybah gave glad tidings of his birth to his uncle Abû Lahab, who was her master, and said to him, "Abdullâh has been given a boy tonight. So Abû Lahab set her free out of happiness with the news. Allah ﷻ rewarded him for that as he let him drink after his death from the little hollow between his thumb and his other fingers.

As-Suhaylî mentioned that Al-Abbâs said, "I saw Abû Lahab in the worst state; in my dream a year after his death; he said: 'I have never been in comfort since I left you, except that the punishment becomes less painful every Monday i. e. the day on which the Prophet ﷺ was born, and Thuwaybah gave glad tidings of his birth, and Abû Lahab was happy about it."

Concerning giving congratulations on the birth of a child, Imam Ibn Al-Qayyim quoted Abû Bakr Ibn Al-Mundhir in his book *"The Gift of the Beloved"* as saying, "We quoted Al-Hasan Al-Basrî as saying, 'that a man came to him, while in his presence was a man with a newborn boy, the man said, 'May Allah bless your knight.' So Al-Hasan said to him, 'How can you tell whether he will be a knight or a donkey?' He said, 'Then, what should I say?' Al-Hasan said, 'Say May Allah bless your gift, and may you thank the Giver, and be dutiful, and may he (i.e. the boy) grow up well."

These good tidings and congratulations must be extended to every newborn child, whether it is a boy or a girl.

2. Recommendation of saying the *Adhân* and *Iqâmah* in the newborn's ear

Among the rules laid down by Islam for a newborn child is to say the *Adhân* in his right ear and *Iqâmah* in his left ear immediately after he is born. Abû Dâwûd and At-Tirmidhi related that Abû Râfi' said, "I saw Allâh's Messenger saying *adhân* in Al-Hasan Ibn Alî's ear when Fâṭimah gave birth to him."

According to Ibn Al-Qayyim's book, the secret behind saying the *Adhân* and *Iqamah* is that it is the first thing that a human being hears. They are the words of the Supreme call which contains Allâh's magnificence and glory, and the *shahâdah* which represents his first step into Islam. So this is like an instruction for him as he starts this life, similar to that of the instruction *Tawhîd* (Oneness) he is given when his life ends. We do not exclude that his heart may benefit from the *Adhân* though he may not feel it, as well as achieving another benefit, that is, pushing Satan away by the words of the *Adhân,* although he (Satan) was awaiting his birth. His Satan learns of what weakens him, and teases him once he gets close to him.

Another symbol rests there, i.e. (calling him to Allah's way), religion and worship before Satan calls him to his own way. The innateness upon which Allah has originated mankind was there before Satan changed it and turned man away from it. Many other meanings and symbols lie within the words of the *Adhân*.

3. Recommending *Tahnîk* for the baby once he is born

Tahnîk means to chew a date, then to rub the newborn's mouth with it by putting a little of the chewed date on the fingertip, and then inserting it into the baby's mouth. You then move it gently to the right and left, until the whole mouth is rubbed with the chewed date. If dates are not available, any sweet food may do. The rationale behind this may be strengthening the mouth muscles by exercising the tongue and the mouth, preparing the baby for

sucking his mother's breasts during nursing. It is also recommended that *Tahnîk* be done by a pious and righteous man for seeking his blessings and hoping that the baby may grow up to be righteous and pious. Among the *Hadith*s that the scholars quoted for recommending *Tahnîk* are:

It is mentioned in the *Sahîhayn* that Abû Burdah related that Abû Mûsâ ﷺ said, "I had a baby, and I took him to the Prophet ﷺ and the Prophet ﷺ called him Ibrâhîm, made *Tahnik* to him with a date and asked Allah to bless him, and returned him to me.

Also, it is mentioned in *As-Sahihayn* that Abû Talhah said to Anas Ibn Mâlik, "Take him (i.e. the baby) to the Prophet ﷺ and send some dates with him. The Prophet ﷺ took him and asked, *'Is there anything with him?'* They said, Yes, some dates. The Prophet ﷺ took the dates and chewed them, then took them from his mouth and put them into the baby's mouth and called him 'Abdullâh."

4. Recommendation of shaving the baby's head

Among the rules laid down by Islam for the newborn baby is to shave his head on his seventh day and to give its weight in gold or silver to the poor and needy. The rationale behind this is twofold: The first is related to the baby's health. Shaving his head strengthens him as well as opens the pores on his head. The second is social, as giving the weight of his hair in money to the poor is a kind of social solidarity and cooperation.

Among the *Hadîths* that the scholars quoted for recommending shaving the baby's hair and giving its weight in silver to the poor are:

In Al-Muwatta', Malik related that Ja'far Ibn Muhammad's father said, "Fâtimah ﷺ weighed the hair of Al-Hasan, Al-Husayn, Zaynab and Umm Kulthûm and gave its weight in silver to the poor. And Yahyâ Ibn Bakîr related that Anas Ibn Mâlik ﷺ said that the Prophet ﷺ ordered Al-Hasan and Al-Husayn's hair be shaved on their seventh day. So it was done, and the weight of their hair was given in silver to the poor."

The Second Part

Naming the Baby and its Rules

1. When should a baby be named?

Collectors of *Sunnah* related that Samurah said, the Prophet ﷺ said, "*Every child is bound to have 'aqîqah, to be slaughtered for him, and is given a name, and has his head shaved, all on his seventh day*." This *Hadith* shows that naming a child is to be done on his seventh day.

There are some other authentic *Hadîths* that show that a newly born child can be named on the day of his birth. Among them is Muslim in his *Sahîh* quoting Anas ﷺ as saying that the Prophet ﷺ said, "*A boy has been born for me tonight and I named him after my ancestor Ibrâhîm*." It is deducted from these *Hadîths* that we have a choice. So a baby can be named on his first day, or his third day, or we can relegate it to his *'aqîqah* day i.e. the seventh day. It can also be done before or after that.

2. Recommended names and disliked names

A parent must pay great attention to selecting a name for his newly born child by choosing the most beautiful name, following our Prophet's guidance. Abû Dawûd related that Abû Ad-Dardâ said that the Prophet ﷺ said, "*You will be called on the Doomsday by your names, and your fathers names, so choose nice names*." And Muslim related, in his *Sahîh*, that Ibn 'Umar ﷺ said that the Prophet ﷺ said, "*The best of your names to Allah are 'Abdullâh and 'Abdur-Rahmân.*"

The father must avoid an ugly name that may injure his dignity and be a reason for making fun of him. The Prophet ﷺ used to change the ugly names, according to what At-Tirmidhi quoted 'Âishah ﷺ. At-Tirmidhi and Ibn Mâjah related that Ibn 'Umar ﷺ said that a daughter of 'Umar's was called *'Asiyah* (disobedient)

and the Prophet ﷺ called her Jamîlah (beautiful). Abû Dawûd said that Allâh's Messenger ﷺ changed the names of *Al-'Âṣi, 'Azîz, 'Uqlah, Shayṭân, Al-Ḥakam, Ghurâb* and *Ḥabbâb* and gave the name *Silm* (i.e. peace) to a man called *Ḥarb* (i.e. war), *Al-Munbaith* to a man called *Al-Mudaji, Bani Al-Rishdah* to a family called *Bani Az-Zinyah*, and *Bani Rishdah* to a family called *Bani Mughwiyah*. Abû Dawûd said, "I did not mention the chain of narrators for the sake of being brief."

He also has to avoid names derived from pessimistic meanings for the sake of clearing the child from the harm of such names. Al-Bukhârî related in his *Ṣaḥîḥ* from Sa'îd Ibn Al Musayyab, that his father, quoting his grandfather said, "I came to the Prophet ﷺ and he said, '*what is your name*?' I said, *Hazn* [1], so he said, *"You are called Sahl* [2]. He said, I will not change a name given to me by my father. Ibn Al-Musayyab said, 'Roughness is still manifest in us'."

He also has to avoid the names which are tokens of Allâh ﷻ such as Aḥad, Ṣamad, Khaliq, Râzzâq, etc. Abû Dawûd said in his *Sunan*: "When Hâni came to the Prophet ﷺ in Madînah with his people, he used to be called Abdul-Hakam. So, the Prophet ﷺ called him and said to him: "Verily, Allâh is the Hakam, and He has the *hukm* (judgment), why then are you called 'Abdul-Hakam? He said, My people resort to me whenever they differ in opinion, and I issue the judgment, and they accept my judgment. So, Allâh's Messenger ﷺ said, *"How nice, do you have children?"* He said, I have Shurayh, Muslim, and 'Abdullâh. Allâh's Messenger ﷺ asked, *"Who is the eldest?"* He said, Shurayh. Allâh's Messenger ﷺ said, *"Then you are called Abû Shurayh."* Muslim related in his *Sahîh* that Abu Hurairah said that Allâh's Messenger ﷺ said, *"The most enraging and worst man to Allâh ﷻ on the Doomsday is a man*

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(1) i.e. rough and hard.

(2) i.e. easy and lenient.

called the king of kings, there is no king but Allâh."

He also has to avoid names referring to good omens or optimistic meanings in order to avoid sadness that may result from using the names in a negative stucture. Examples are *Aflah* (successful), *Nâfi* (useful), *Rabâh* (gain), and *Yasâr* (easy). Muslim, Abû Dawûd, and At-Tirmidhi related that Samurah Ibn Jundub said, Allâh's Messenger ﷺ said to me: *"the most beloved phrases to Allâh are four: Subhâna Allâh, (Glory be to Allâh), Al-hamdu lillah, (praise be to Allah), la ilah illa Allah, (there is no God but Allah), and Allahu Akbar (Allâh is the greatest). Do not call your son Yasâr, Rabâh, Najîh or Aflah, for when you say: "Where is he?" while he is not there, the answer negates the meaning of his name. These phrases are four, never add to them."*

He also has to avoid names that indicate submission to gods other than Allâh such as: *Abdul-'Uzzâ, Abdun-Nabî, Abdul-Hussayn* and similar names, since they are obviously prohibited. As to the Prophet's saying in the battle of Hunayn: "*I am the Prophet undoubtedly, I am the son of Abdul-Muttalib.*" It does not mean that he's giving himself a new name, but it merely indicates the name by which he was known, especially in situations of challenging an enemy, as was the case with the Prophet ﷺ.

So saying a name for identifying oneself is not prohibited, since the Prophet's followers ﷺ used to mention before the Prophet ﷺ the names of their tribes such as *Bani Abdu-Manâf, Bani Abdush-Shams* and *Banî Abdud-Dâr*, and the Prophet ﷺ did not forbid them to do so.

Finally, one must avoid the names that indicate softening, similarity to girls' names and amour, such as *Huyâm, Nihad, Sawsan, Mayyadah, Narimân, Ahlâm* and the like in order that the child may acquire a sense of good personality and distinct character. Therefore, the Prophet ﷺ urged the people to name

their children after the Prophets' names and the names of *'Abdullâh, 'Abdur-Rahmân* and similar names composed of 'Abd and one of the Most Magnificent Names of Allah ﷻ.

Abû Dawûd and An-Nasa'i related that Abû Wahb Al-Jushamîy ؓ said that Allâh's Messenger ﷺ said, "*Name yourselves after the Prophets and the most beloved names to Allâh are 'Abdullâh and 'Abdur-Rahmân and the most truthful of them are, Hârith and Hammâm, and the ugliest of them are Harb and Murrah.*"

3. It is *Sunnah* to give the child a nickname

Among the educational principles laid down by Islam concerning raising a child is to give him a nickname composed of *Abu* (father of) and another part. This yields some educational gains such as:

- Inculcating a sense of dignity and respect into the child's soul.
- Developing his social character and making him feel that he has grown up.
- Giving him amiable treatment and pleasing him through calling him by this lovely nickname.

For these benefits and considerations, the Prophet ﷺ used to nickname children and call them by these names. It is related in *Sahîhayn* that Anas said, 'The Prophet ﷺ was the best of all people in morals. I had a brother called Abû Umayr, who I think, had been newly weaned. Whenever the child was brought to the Prophet ﷺ, he used to say to him, *"O Abû Umayr! what did An-Nughayr (i.e. nightingale or bird) do?"*

Some matters related to naming and nicknaming

A. In case the parents had different opinions regarding naming their child, the right to name the child is given to the father. The Qur'ân stated that the child carries the name of his father, not his mother. Allah ﷻ says,

﴿ ٱدْعُوهُمْ لِءَابَآئِهِمْ هُوَ أَقْسَطُ عِندَ ٱللَّهِ ﴾

"Call them (adopted sons) by (the names of) their fathers: that is more just with Allâh." (Al-Ahzâb, 5)

The *Hadîths* mentioned earlier show that the right of naming is given to the father, such as the *Hadith* that Muslim related quoting Anas ﷺ that Allâh's Messenger ﷺ said, *"I had a son born to me tonight and I called him after my ancestor Ibrâhîm."*

B. The father, or any other person, is not entitled to give the child an ugly name like *'Awar* (one-eyed), *'Araj* (lame). or similar names for abiding by the general prohibtion stated by Allâh's ﷻ saying:

﴿ وَلَا تَنَابَزُوا۟ بِٱلْأَلْقَٰبِ ﴾

"Nor insult one another by nicknames..." (Al-Hujurât, 11)

C. Is it permissible to nickname someone "*Abul-Qâsim*"? Scholars have unanimously agreed that naming children after the Prophet's name ﷺ is permissible since Muslim related that Jabir ﷺ said, "A boy was born for a man of us, so he named him Muhammad. His people told him, "We will not permit you to name him after the Prophet ﷺ." So the man carried his son and said, "O Allah's Messenger, I have a boy born for me, and I named him Muhmmad, but my people said they would not permit me to do so." So, Allâh's Messenger ﷺ said, "*Name yourselves after my name but do not call yourselves by my kunyah (i.e. nickname).*

As to calling oneself by the Prophet's ﷺ *Kunyah*, the scholars have different opinions:

First: absolute reprehension, quoting the above-mentioned *Hadîth*, and the *Hadîth* related by Al-Bukhârî and Muslim quoting Abu Hurairah that Allâh's Messenger ﷺ said, "*Name yourselves after my name, but do not call yourselves by my Kunyah.*" Al-Shafi'i has adopted this stand.

Second: absolute permission; quoting what Abû Dawûd related in his *Sunan* that 'Aisha said, "A woman came to the Prophet ﷺ and said, 'O Allâh's Messenger, I gave birth to a boy and called him Muḥammad and nicknamed him Abul-Qasim, but someone told me that you dislike that.' The Prophet ﷺ said, *'Who allowed naming after my name, and prohibited my kunyah?'* And Ibn Abû Shaybah said, 'Muḥammad Ibn Al Ash'ath, 'Aishah's nephew, was nicknamed Abul-Qâsim.'

Ibn Abî Ḵẖaythamah related that Az-Zuhari said, "I saw four of the Companions' sons, all of whom were named Muḥammad, and had Al-Qâsim as *kunyah*; they are: Muḥammad Ibn Talḥah Ibn 'Abdullâh, Muḥammad Ibn Abû Bakr, Muḥammad Ibn Ali Ibn Abû Ṭâlib and Muḥammad Ibn Sa'd Ibn Abû Waqqâs. Imâm Mâlik was asked about naming of Muḥammad and giving Abul- Qâsim as a *kunyah*. He said, "This is not prohibited and I do not see any harm in doing that. The scholars who said that it is allowed and that the *Ḥadîths* that prohibited it were abrogated.

Third: it is not allowed to combine both name and *kunyah*, but it is allowed to have either. Quoting what Abû Dawûd related, Jâbir رضي الله عنه said that Allâh's Messenger ﷺ said, "*Whosoever is named after may name, is not to have my kunyah as his kunyah and whosoever has my kunyah as his kunyah, is not to be named by my name*". And Ibn Abû Shaybah related that Allâh's Messenger ﷺ said, *"Do not combine my name and my nickname or kunyah."*

Fourth: prohibition of having the Prophet's nickname or *kunyah* is confined to the Prophet's lifetime but it is allowed after his death. Quoting what Abû Dawûd related, Muḥammad Ibn Al-Hanafiyyah said, Ali رضي الله عنه said, "In case I get a boy born for me after you, may I name him after your name, and give him you *kunyah*?" the Prophet ﷺ said, *"Yes."* Ḥumaid Ibn Zangawayh said in his book *Al-Adab*: "I asked Ibn Abû Uwais about Mâlik's opinion on a man

who combined the Prophet's name and *kunyah*, he said that Mâlik said, 'This was forbidden during the Prophet's lifetime, lest someone should be called by the Prophet's name and *kunyah* and the Prophet ﷺ may respond to the call, but after the death of the Prophet ﷺ there is no harm in doing so.

The fourth opinion may be the preponderant one. So, it is permissible to name someone after the Prophet's name and *kunyah*. The *Ḥadîths* that forbid it are restricted to the Prophet's lifetime only for the purpose of evading confusion between the Prophet ﷺ and the person who is being called. But after the Prophet's death, the problem of confusion will not emerge. Again, the above mentioned *Ḥadith* narrated by Az-Zuhriy that he saw four of the the Prophet's companions' sons having the Prophet's name and *kunyah* proves that this practice is permissible.

The Third Part

The *'Aqîqah* and its Rules

1. What is the meaning of *'Aqîqah*?

'Aqîqah literally means cutting, and the statement "*'aqqa wâlidayhi*" (he has been undutiful to his parents) is derived from it. But as a religious term, it means slaughtering a goat on the seventh day of a child's birth.

2. Proof of its legitimacy

Al-Bukhârî related that Salmân Ibn Âmir Aḍ-Ḍabbly said that Allah's Messenger ﷺ said, "*'Aqîqah is to be offered for a newly born boy, so slaughter (an animal) for him, and relieve him of harm.*" And the collectors of *Sunnah* related that Samurah said that Allâh's Messenger ﷺ said, "*'Aqîqah must be offered for every newly born child to be slaughtered on his seventh day, and he is given a name, and have his hair shaved.*" Imâm Aḥmad and At-Tirmidhi related that 'Âishah ﷺ said that Allâh's Messenger ﷺ said, "*Two goats- equal in size- are to be slaughtered for every newly born boy and one for every girl.*"

3. Scholar's opinions on its Legitimacy

Scholars have three opinions regarding its legitimacy:

The first: *'Aqîqa* is a *Sunnah* and recommended. This is the opinion of Malik, Ash-Shafi'i, Aḥmad, Isḥaq and Abû Thawr. They quoted the above mentioned *Ḥadiths* to support their views, and refuted the opinion of those who said that it was obligatory on the bases that: if it were obligatory, it would have been evidently stated in the *Sharî'ah* and the Prophet ﷺ would have stated to the *Ummah* that it is prescribed in a way that gives no excuse to anyone (for not doing it). The Prophet ﷺ linked it to the people's willingness. He ﷺ said, "*Whosoever has a boy born to him, and he*

chose to make a ritual for him, let him do it." But the fact that the Prophet ﷺ did it, does not necessarily mean that it is prescribed, but rather shows that it is recommended.

The second: *'Aqîqah* is obligatory. This is the opinion of Imam Al-Hasan Al-Basri, Al-Layth Ibn Sa'd and others. As evidence, they quote what Ishaq Ibn Râhawayh narrated, "The people will be reckoned for *'Aqîqa* as they will be reckoned for the five prayers", as well as the *Hadith* narrated by Al-Hasan quoting Samurah that the Prophet ﷺ said, "*'Aqîqah is to be offered for every newly born boy*." They justify their opinion on the grounds that the boy will be prevented from interceding for his parents unless they offered *'aqiqah* for him, and this supports the view that it is obligatory.

The third: denying its legitimacy. This is the opinion of the Hanifi scholars. They quote a *Hadîth* narrated by Al-Baihaqî quoting 'Amr Ibn Shu'aib's father quoting his grandfather that Allâh's Messenger ﷺ was asked about *'aqiqah*, so he said: "I do not like *'uqûq* (disobedience). They also quoted a *Hadîth* narrated by Imâm Ahmad quoting Abû Râfi' ﷺ that Fâtimah ﷺ wanted to slaughter two sheeps for Al-Hasan Ibn Alî, but Allâh's Messenger ﷺ said to her, "*Don't make 'aqîqah, but have his hair cut and give the value of its weight in silver to the poor*." So, when Al-Husayn was born she did the same. But the literal meaning of the above-mentioned *Hadîth* asserts that *'aqîqah* is a *Sunnah* and recommended. That is what has been adopted by the majority of scholars. They refuted the Hanifis' opinion on the grounds that the *hadîths* quoted by them do not stand as proof for denying the legitimacy of *'aqîqah*.

As for the *Hadith* narrated by 'Amr Ibn Shu'ayb quoting his father and his grandfather. Allâh's Messenger ﷺ said, "*I do not like 'uqûq*." The context and reason of the Prophet's saying it shows

that *aqîqah* is a *Sunnah* and recommended, since the wording of the *Hadîth* goes as follows: "Allah's Messenger ﷺ was asked about *aqîqah*, he replied, *'I do not like 'uqûq'*." It shows that the Prophet ﷺ hated giving this name to the slaughtered animal. So they said, "O Allâh's Messenger, we ask about one of us having a child born for him. He said, *"Whosoever wishes to make a ritual for his child, let him do so; two equal goats for a boy, and one for a girl."*

As for quoting, as proof, the *hadîth* of Abû Râfi' "do not make *aqîqah*, but have his hair cut" it does not indicate that *aqîqah* is reprehensible, since the Prophet ﷺ wanted to do it for his daughter Fâtimah ﵊. So he said to her, "*Do not make 'aqîqah*", because he has done it for both her sons, and relieved her of this duty. There are so many *Hadîths* that prove that the Prophet ﷺ made *'aqîqah* for both of them, among them are:

Abû Dawûd related that Ibn Abbâs ﵄ said that Allâh's Messenger ﷺ made *'aqîqah* for Al-Hasan and Al-Husayn by slaughtering a sheep for each. Yahya Ibn Sa'îd related that 'Amrah quoted 'Aishah as saying, "Allâh's Messenger ﷺ made *'aqîqah* for Al-Hasan and Al-Husayn on their seventh day.

We conclude from what has been mentioned above that the *'aqîqah* is *Sunnah*, and is recommended by the majority of Imâms and scholars. So if a father had a baby born to him, and he is financially able to implement the *Sunnah* of Allâh's Messenger ﷺ, he must do it for seeking Allâh's reward, for intensifying the feelings of intimacy and love among his relatives and friends and for taking part in social solidarity.

4. The Preferable Time for *'Aqîqah*

We have already mentioned the *Hadîth* narrated by Samurah which says, "*'aqîqah is to be offered for each newly born child, on his seventh day, and he is named.*" This *Hadîth* indicates that it is recommended to slaughter the *'aqîqah* on the seventh day. But

there are some narrations that indicate that it is not obligatory to offer the *'aqîqah* on the seventh day; it is only recommended to do it on the seventh day. So, if *'aqîqah* were slaughtered on the fourth, eighth, or tenth day, it will do.

5. Is *'Aqîqah* for a boy like that of a girl's?

'Aqîqah is a recommended *Sunnah* for both boys and girls alike. This is proved by the *Hadith* narrated by Imâm Ahmad and At-Tirmidhi quoting Umm Karz Al-Kabiyyah that she asked Allâh's Messenger ﷺ about *'aqîqah*, he replied, "*two goats for a boy, and one for a girl.*" This *Hadith* and those mentioned previously, indicate two principal points: First: boys and girls are the same regarding the legitimacy of *'aqîqah*. Second: offering two goats for a boy and one for a girl is the opinion of the majority of scholars. Mâlik held the opinion that *'aqîqah* for either a boy or a girl is one goat.

6. Reprehensibility of breaking the bones of *'Aqîqah*

Among the matters that should be observed regarding *'aqîqah* is not to break a bone of it, whether during slaughtering or eating it, i.e. every bone of it should be cut at the joint without breaking it. This is shown by the *Hadîth* narrated by Abû Dawûd and attributed to the Prophet ﷺ, "*And do not break a bone of it.*" The rationale behind this is twofold:

First: demonstrating the nobility of feeding and supporting the poor and neighbours by giving them complete big pieces, with no broken bones, and not lacking any part.

Second: witnessing a good omen and being optimistic that the newly born child will have complete organs, and strength, since *'aqîqah* is considered a sacrifice for the child.

7. General rules related to *'Aqîqah*

A. Scholars unanimously agree that *'aqîqah* should entertain the conditions of *Udhiyah* (sacrifice). The conditions of *Udhiyah* are:

1. To be more than one year old, if it were a sheep or goat. In case the sheep is only six months of age, but big in size to the point that you cannot distinguish it from those over one year old when mixed with them, it is deemed good for *'aqîqah*. But goats will not do for *'aqîqah* unless they are more than one year old.

2. To be free from physical defects: blind, one-eyed, lean, or lame, i.e. one that cannot walk to the slaughterhouse are animals unfit to be *'aqîqah*. Also, animals lacking an ear, tail, more than one-third of its fat tail, or most of their teeth, are not fit for *'aqîqah*. Also, animals born without ears, or ill-minded beasts that do not graze, are not good for *'aqîqah*. Minor defects that make the animal suitable for *'aqîqah* are: split ears, broken horns, or slight lameness that does not keep the animal from walking, or slight ill-mindedness that does not keep the animal from grazing, or a limited number of teeth lost, or less than one-third of the ear, tail, or fat tail is lost while the rest remains.

3. Sacrificing a cow or buffalo is not accepted unless it is more than two years old. Likewise, sacrificing a camel is not accepted unless it is more than five years old.

B. It is unacceptable for people to share with one another in offering one *'aqîqah*, for example, of seven people sharing in offering a camel. The rationale of offerring *'aqîqah* would not be achieved in such a case.

C. It is acceptable to substitute a camel or cow for a sheep, provided that it is offered for one child. Some scholars said *'aqîqah* must be a sheep, according to the *Hadîths* about offering *'aqîqah*.

Those who accepted camels and cows for *'aqîqah* quoted Ibn Al-Mundhir as saying that the Prophet ﷺ said, "*'Aqîqah must be offered for the boy, so shed blood for him*"; without stating a certain animal's blood, so, whatever is slaughtered for the newly born child is sufficient, whether it is a sheep, cow, or camel.

D. What applies to *Udhiyah* applies to *'aqîqah*, regarding eating of it, giving *sadaqah* and giving gifts of it. A part should be given to the midwife to please her.

E. It is recommended that *'aqîqah* should be assigned to the name of the newly-born child. That is, by saying: "In the name of Allah. This is for you Allah. This is *'aqiqah* for so and so." No harm is done if the slaughterer intended to offer *'aqîqah* without mentioning the child's name.

8. What is the legislative rationale for offering *'Aqîqah*?

- A sacrifice with which the child gets closer to Allah ﷻ from the first moment he comes into the world.
- A redemption that protects the child from disasters and epidemics, as Allah redeemed Isma'il by an animal.
- Enabling the child to intercede for his parents.
- Showing pleasure and happiness for having a faithful muslim, for which the Prophet ﷺ will take pride in over other nations on the Last Day.
- Strengthening the bonds of friendship and love among the members of society.
- Providing a new stream to social solidarity.
- In addition to other benefits and gains.

The Fourth Part

Circumcision of the Newly Born Child and its Rules

1. The literal and terminological meaning of circumcision

Literally, it means the removal of the foreskin of a male's genital organ. In religious terminology, it means the round edge underneath the glands, i.e. the point of cutting the foreskin, and to which the religious rulings relate. Imam Ahamad, At-Tirmidhi, and An-Nasâ'i related that the Prophet ﷺ said, *"When the two points of circumcision (of the male and the female) meet, then ghusl (purification of the entire body) becomes incumbent."*

2. The *Hadîths* (evidences) that prove the legitimacy of circumcision

Imam Ahmad related in his *musnad* that 'Ammâr Ibn Yâsir said that Allâh's Messenger ﷺ said, *"Among the practices of fitrah (innate disposition) are: rinsing one's mouth, rinsing one's nose, cutting the moustache, using siwak, clipping the nails, removing the hair from the armpits, shaving the pubic hair and circumcision.*" Abû Hurairah related that Allah's Messenger ﷺ said, "*Five practices are characteristics of fitrah: Circumcision, shaving the pubic hair, cutting the moustache, clipping the nails, and the removal of the armpit hair*."

3. Is circumcision obligatory or *Sunnah*?

Al-Hasan Al-Basrî, Imam Abû Hanîfah, and some Hanabilites say that it is *Sunnah* (i.e. optional). Their proof for saying so is what Ahmad related from Shaddâd Ibn Aws said that the Prophet ﷺ said, *"Circumcision is a Sunnah for men, and an honour for women*", as well as the fact that Allâh's Messenger ﷺ has combined circumcision with other *Sunan* such as using *siwâk* for cleaning one's teeth, and rinsing one's mouth and others. So this proves that circumcision is *Sunnah* and not compulsory. Also among their proofs is what Al-Hasan Al-Basri said, "Many people

embraced Islâm with the Prophet ﷺ blacks, whites, Romans, and Persians. The Prophet ﷺ has not inspected any of them." So, if circumcision were imperative, the Prophet ﷺ would not have accepted them until they got circumcised. Ash-Sh'abî, Rabî'ah, Al-Awzâ'î, Mâlik, Ash-Shâfi'î and Ahmad are of the opinion that circumcision is compulsory, and quoted many proof such as:

- Imâm Ahmad and Abû Dawûd related that Uthaim Ibn Kulayb quoted his father, who quoted his granfather as saying: that he came to the Prophet ﷺ and said, "I have embraced Islâm, so, the Prophet ﷺ said: *have your hair of disbelief cut, and get circumcised."*
- Allâh ﷻ said, ***"Thereafter we revealed to you, (saying) 'closely follow the creed of Ibrâhîm unswervingly upright.'*** (An-Nahl, 123) Allâh's Messenger ﷺ and his *Ummah* (nation) are instructed to follow Ibrâhîm's creed, and circumcision is part of Ibrâhîm's creed. This view is also supported by what Al-Bukhari and Muslim related that Abu Hurairah ﷺ said that Ibrâhîm ﷺ was circumcised at the age of eighty.
- Ahmad and At-Tirmidhi related that Abû Ayyûb said that Allâh's Messenger ﷺ said, *"Circumcision, perfuming, Siwak, and marriage are four of the enactments of Allâh's Messengers."*
- Al-Khattabi said, "As for circumcision, although it is mentioned among other *Sunnan*, it is deemed by many scholars as *wâjib* (compulsory). It is taken as a mark that distinguishes a Muslim from a non-Muslim. So if a circumcised person was found amongst a group of uncircumcised people, the prayer of *janâzah* should be held for him, and he should be buried in the Muslim's graveyard."
- The scholars who view circumcision as compulsory justify their view by saying that: the uncircumcised person is liable to spoiling his purity and prayers, as the foreskin covers the whole penis, it may get some urine trapped within, and it may not be purified (using a stone when necessary.) So, the soundness of purity and

prayers is bound to circumcision. And that is why many old and contemporary scholars ban the uncircumcised person from leading the prayer. So, these proofs quoted by them show that circumcision is compulsory. They also refuted the proofs presented by those who deem it as *Sunnah* (optional.)

4. Is a female to be circumcised?

Scholars have unanimously agreed that circumcision is preferable for females, but not compulsory. Their proof is that when the Prophet ﷺ ordained circumcision, he assigned it to men, not to women. It has not been recorded that the Prophet ﷺ ordered a woman to get circumcised, except for the above-mentioned *Hadîth* of Shaddâd "Circumcision is *Sunnah* for men and an honor for women." This *Hadith* shows that it is preferable, but not compulsory.

5. When should circumcision be performed?

Many scholars say that it is to be done at the beginning of the age of puberty, since a boy is held responsible for his deeds at this age. But it is much better for the father to have his son circumcised in the early days after his birth. Al-Baihaqî related that Jâbir رضي الله عنه said: "Allâh's Messenger ﷺ offered *'aqîqah* for Al-Hasan and Al-Husayn and had them circumcised on their seventh day."

6. What is the rationale for circumcision?

Circumcision has a religious rationale as well as healthy benefits which have been clarified by the scholars and outlined by physicians. Among the most important religious reasons they mentioned are:

- It is the essence of *fitrah* (innate disposition), and a mark of Islâm.
- It completes the unswerving uprightness that is ordained by Allâh ﷻ Who said:

﴿ ثُمَّ أَوْحَيْنَآ إِلَيْكَ أَنِ ٱتَّبِعْ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا ﴾

Then, We have sent the revelation to you (O Muhammad ﷺ (saying): "Follow the religion of Ibrahîm (Abraham) Hanîfa (Islamic Monotheism - to worship none but Allâh) (An-Nahl, 123)

- It distinguishes Muslim from non-Muslim.
- It is an acknowledgement of bondage to Allah ﷻ, submission to His orders and acceptance of His Judgment.

Among the significant health benefits are:

- It brings about cleanliness and moderates sexual desire.
- It is a physical precaution that helps to avoid many diseases such as cancer and incontinence.

The above mentioned rules, whether related to giving glad-tidings of the new born child, saying the Adhân for him, recommending *Tahnîk* for him, offering *'aqîqah*, shaving his head, naming him and circumcising him, all obligate the educator with the necessity of looking after him from the time he is born, caring for him from the first moment he comes into this world and breathes the air of life.

Islâm does not only care for the new-born child from the time he is born, but it also allows him to pay more attention as he understands and becomes aware of life, and grasps the essence of things around him.

Chapter Four

Causes and Treatment of Children's Waywardness

Introduction

There are many factors and reasons that lead to the perversion of young children, the corruption of their manners and the spoiling of their conduct! We are surrounded by evil motivations and inducements to corruption. Unless educators are cabable of meeting the responsibility and are aware of the reasons and motives of corruption, and are wise in seeking the means of treatment and ways of prevention, the children will go astray and face misery.

In this chapter we shall deal in detail with the reasons behind childern's perversion, and the means of treating this problem in order to be aware and well guided, in educating our children and shouldering our responsibilities towards them.

A. Poverty that overwhelms some homes

It is evident that when the child lacks sufficient food and clothing, and faces poverty and deprivation, he will resort to leaving his place to look for provision. There, evil hands and corrupt companions will get their hands on him and lead him to grow up as a corrupt person.

Islam laid down the foundations of fighting poverty and putting an end to it, and declared everyone's right to lead an honourable life, completely eradicating all symptoms of poverty, misery, and deprivation.

B. Conflict and discord between Parents

When the child sees clashes between his parents, he will abandon this depressing atmosphere and look for friends with whom he can spend most of his time. If those friends are a bad influence, he will get used to this dangerous and perverted lifestyle.

As preventive measure, Islam laid down, to the suitor, the right means of choosing his future wife and showed the girl's family the best way of choosing her would-be-husband for the sake of attaining intimacy and love between the spouses. In doing so, they protect themselves against family problems and marital discord.

C. Divorce and what it entails of poverty and homelessness

Among the factors that lead to children's perversion is divorce due to the disunity and separation it entails. When the child misses the caring mother, or the responsible father, he will grow up corrupt and perverted. What makes such a situation even worse is the marriage of a divorced woman to another man, or her poverty that compels her to look for work outside her home. Islam instructed both spouses to give each other's rights. Among these rights is that a wife:

- Must obey her husband beneficently.
- To guard her husband's property and her chastity.
- To not reject her husband's call whenever he desires her.

The husband:

- Must provide for his wife and children.
- Must consult his wife in household affairs.
- Must live with his wife beneficently and be kind to her.
- Must help his wife at home, following the conduct of the Prophet ﷺ.

In case it is difficult to attain harmony, because of the husband's or the wife's ill manners, the husband must take these precautions before divorce:

1. Admonishment and guidance. If this fails then,
2. Forsake her in bed. If this also fails to work then,
3. Slight beating so that it leaves no marks on her body, the

beatings are away from the vulnerable areas, and the face is to be avoided.

4. Resorting to arbitration; mediation with wise people from his and her families to investigate the problems held between the two spouses, and suggest practical solutions to regain harmony and understanding between them. Allah ﷻ said,

﴿ وَٱلَّٰتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَٱهْجُرُوهُنَّ فِي ٱلْمَضَاجِعِ وَٱضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ ٱللَّهَ كَانَ عَلِيًّا كَبِيرًا ﴿٣٤﴾ وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَٱبْعَثُوا حَكَمًا مِّنْ أَهْلِهِۦ وَحَكَمًا مِّنْ أَهْلِهَآ إِن يُرِيدَآ إِصْلَٰحًا يُوَفِّقِ ٱللَّهُ بَيْنَهُمَآ إِنَّ ٱللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴾

"As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful); but if they return to obedience, seek not against them means (of annoyance). Surely, Allâh is Ever Most High, Most Great. If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from her's; if they both wish for peace, Allâh will cause their reconciliation. Indeed Allâh is Ever All-Knower, Well-Acquainted with all things." (An-Nisâ, 34-35)

In case they could not come to a compromise after going through these stages, the husband divorces his wife once at a time when she is free from menstruation and during which time he has not had sexual intercourse with her. The aim is to give a chance to retain marital life after the first divorce, as Allah ﷻ says:

﴿ فَإِن طَلَّقَهَا فَلَا تَحِلُّ لَهُۥ مِنۢ بَعْدُ حَتَّىٰ تَنكِحَ زَوْجًا غَيْرَهُۥ فَإِن طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَآ أَن يَتَرَاجَعَآ إِن ظَنَّآ أَن يُقِيمَا حُدُودَ ٱللَّهِ وَتِلْكَ حُدُودُ ٱللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴾

"And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allâh. These are the limits of Allâh, which He makes plain for the

people who have knowledge." (Al-Baqarah, 230)

﴿ وَمَتِّعُوهُنَّ عَلَى ٱلْمُوسِعِ قَدَرُهُۥ وَعَلَى ٱلْمُقْتِرِ قَدَرُهُۥ مَتَٰعًا بِٱلْمَعْرُوفِ حَقًّا عَلَى ٱلْمُحْسِنِينَ ﴾

"But bestow on them (a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good." (Al-Baqarah, 236)

In case the husband is poor and unable to provide for his children, the state has to sponsor those children to meet their needs and expenditures.

D. The spare time that dominates children and adolescents

It is known that the child grows up fond of playing and having adventures. So, educators must make use of this fact to get the children engaged in what their health can benefit from and what makes them strong. That is done by preparing places for them to play in and have fun and give them access to sports clubs and swimming pools. If educators do not fullfil their duty, the children would certainly mix with bad peers, and will go along a path leading to misery and perversion.

Islam tackled the problem of spare time by offering practical means that make their bodies healthy and strong. Among the greatest of these means is getting them used to worshipping, especially prayer, and teaching them fighting techniques and chivalry, swimming, jumping and wrestling. But nothing can be achieved without having large playgrounds, vast libraries and suitable swimming pools, provided that they conform to the Islamic requirements, and its noble manners.

E. Corrupt companions and peers

Islam has instructed parents and educators to observe the conduct of their children, and has guided them to choose good company for their children, and to develop in them every noble manner and sublime behaviour. They have also been directed to

warn their children against evil company and bad peers. Allah ﷻ said,

﴿ ٱلْأَخِلَّآءُ يَوْمَئِذٍۭ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا ٱلْمُتَّقِينَ ﴾

"Friends on that Day will be foes one to another except Al-Muttaqun (pious - see V.2:2)." (Az-Zukhruf, 67)

According to At-Tirmidhi narration, the Prophet ﷺ said, *"Man follows his bosom friend's faith, so everyone must check who his friend is."*

And the Prophet ﷺ also said in the *hadîth* transmitted by Al-Bukhârî and Muslim, *"The likeness of the good companion and the bad one, is the likeness of the perfume bearer, and the bellow blower. The perfume bearer will either give you some to buy, or you will get a nice smell from him. But the bellow blower will either burn your clothes, or you will get a bad smell of him."*

F. Mistreatment of parents towards children

In case a child is treated by his parents and educators with cruelty, harshness, tormenting, blame, contempt, and being scandalized or derided, his reaction will be evident in his behaviour and manners, and the output of fear and seclusion will be reflected on his conduct and deeds.

Islam orders educators to show sublime manners and kind treatment in order that children may grow up righteous and feel dignified and appreciated. Islam instructs people to treat one another with mercy, forbearance, and tenderness. Allah ﷻ said,

﴿ وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّوا۟ مِنْ حَوْلِكَ ﴾

"And had you been severe and harsh-hearted, they would have broken away from about you." (Âl 'Imrân, 159)

And Al-Bukhari related that the Prophet ﷺ said, "*Allâh verily loves lenience in everything.*" And Abû Dawûd and At-Tirmidhi

related that the Prophet ﷺ said, *"Mercy givers are given mercy by the All-Merciful. Give mercy to those on earth, so that He Who is in heaven may give mercy to you."*

G. Watching pornographic and violent films

Among the great factors that lead to children's perversion and make them mean, apathetic, and careless, is what they watch in the cinema and on television. This includes violent and pornographic related content. The same affect comes from magazines and stories with similar content. When the child reaches the age of discretion, such scenes become imprinted in his memory, and settle into his mind, so he tries to imitate them. Islam provided parents and educators with the right methods for directing and educating their children. Among these methods is the comprehensive protection from anything that may inflict upon them the Wrath of the Sublime Potentate and lead them to the Hell-fire. Allah ﷻ says,

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا ﴾

"O you who believe! Ward off from yourselves and your families a Fire (Hell)" (At-Taḥrîm, 6)

Also among the principles of these methods is the feeling of responsibility on the part of those who have the right to instruct and educate following the Prophet's saying, *"All of you are custodians, and every custodian is responsible for what is in his custody."*

Among the principles of those methods is eliminating any harm that may lead to corrupting their faith and manners, as the Prophet ﷺ said, according to what has been narrated by Mâlik and Ibn Mâjah, "*There should be neither harming nor reciprocating harm.*" So, according to these principles, it is incumbent on every parent and educator to keep their children away from watching pornographic and violent films, and prevent them from buying

immoral magazines, possessing love stories or reading books inclining to atheism.

H. Widespread unemployment in the society

The family whose father who has a wife and children, but is unable to find a job to earn his living and provide for his family will be prone to homelessness and poverty. The children will be dragged into perversion and corruption. Moreover, the father and his family members may consider getting money through illegal means, and gaining it by unlawful ways.

Islam has treated unemployment, whether it is imposed or out of laziness. It has treated unemployment where a person has no way whatsoever of finding a job, while he is willing and able, by two things: a- The State should secure a job for him, b- The society has to support him until he gets a job.

The treatment for unemployment resulting from laziness, even though work is available and the person is able, is to be through the State i.e. the State must observe him, and admonish him if he abandons work. In case he insists on not working, it compels and obliges him to work. In case unemployment is a result of senility or illness, the State must look after those unemployed people, and secure for them an honourable life, whether they are Muslims or non-Muslims.

I. Parents forsaking their responsibility towards their children

Among the great factors that lead to children's perversion is when the parents forsake the reformation of their children, and neglect their guidance and rearing. We should not ignore the mother's role in bearing this burden. She is, in this respect, equal to the father. Besides, her responsibility is more important and more serious on the grounds that she is much closer to her child since he was born and until he grows up and becomes mature. The Prophet

ﷺ has assigned such a responsiblity to the mother, when he said: "*And a woman is the guardian of her husband's home, and is responsible for her subjects.*" If the mother and father fail to shoulder the responsibility of educating their children, they, undoubtedly, will grow up as if they were orphans, and live like vagabonds. How truthful the poet was when he said:

"An orphan is not that who was left behind,
humbled and humiliated by his parents.
The orphan is that who has a forsaking
mother and a preoccupied father."

Matters get even worse when parents indulge most of their time in sins and corruption, and get deeply involved in lusts and sensual pleasures living a life of looseness and libertinism. No doubt that the children's perversion, in such a case, will be more serious. May Allah show mercy to the poet who said,

"The plant that grows in the green field is not like that
which grows in the desert,
How come we hope for perfection for children.
Who were fed by the breasts of imperfect (mothers)?

Islam holds both father and mother highly responsible for educating their children, and threatened them with a great punishment if they failed to shoulder this responsibility. Allâh ﷻ says,

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قُوٓاْ أَنفُسَكُمۡ وَأَهۡلِيكُمۡ نَارٗا وَقُودُهَا ٱلنَّاسُ وَٱلۡحِجَارَةُ عَلَيۡهَا مَلَٰٓئِكَةٌ غِلَاظٞ شِدَادٞ لَّا يَعۡصُونَ ٱللَّهَ مَآ أَمَرَهُمۡ وَيَفۡعَلُونَ مَا يُؤۡمَرُونَ ﴾

"O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allâh, but do that which they are

commanded. (At-Tahrim, 6)

Al-Bukhârî and Muslim related that the Prophet ﷺ said, *"A man is guardian of his family (household) and is responsible for his subjects and a woman is guardian of her husband's home, and is responsible for her subjects."*

J. The calamity facing orphans

If an orphan who was bereaved of his father has not found a sympathetic hand to embrace him, and a kind heart that sympathises with him, and if he has not found kind treatment and full care from his guardians, he will undoubtedly be inclined to perversion and crime. Islam has instructed guardians and relatives of the orphan with good manners and virtues. Here we have a selection of the Islamic instructions that enjoins caring and sympathising with orphans. Allah ﷻ addresses His Messenger ﷺ saying,

﴿ فَأَمَّا ٱلْيَتِيمَ فَلَا تَقْهَرْ ﴾

"***Therefore, treat not the orphan with oppression...***" (Ad-Duhâ, 9) And He ﷻ says,

﴿ أَرَءَيْتَ ٱلَّذِى يُكَذِّبُ بِٱلدِّينِ ۝١ فَذَٰلِكَ ٱلَّذِى يَدُعُّ ٱلْيَتِيمَ ﴾

"Have you seen him who denies the Recompence? That is who repulses the orphan harshly... (Al-Ma'oon, 1-2)

Allah rebukes the disbelievers whose hearts are harsh, and therefore they do not honour the orphan by saying,

﴿ وَأَمَّآ إِذَا مَا ٱبْتَلَىٰهُ فَقَدَرَ عَلَيْهِ رِزْقَهُۥ فَيَقُولُ رَبِّىٓ أَهَٰنَنِ ۝١٦ كَلَّا ۖ بَل لَّا تُكْرِمُونَ ٱلْيَتِيمَ ﴾

"Not at all, no indeed. but you do not honour the orphan. And you do not urge one another on offering food to the indigent." (Al-Fajr, 16-17)

Also, Allah ﷻ warns of transgressing against the orphan's wealth or eating up anything from them. He says,

﴿ إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا ﴾

"Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!." (An-Nisâ, 10)

The Messenger ﷺ of Allah urged in many *hadiths* to honour and care for the orphan. Among them is:

Al-Bukhârî related that Sahl Ibn Sa'd said that Allah's Messenger ﷺ said, *"I and the sponsor of the orphan, a relative or not, are in paradise like that"* and pointed with the index finger and middle finger separating them slightly. Ibn Mâjah related that Abu Hurairah said that Allah's Messenger ﷺ said, *"The best house of the Muslims is a house in which an orphan is honoured, and the worst house of the Muslims is a house in which an orphan is mistreated."*

These are the most important of the main factors that lead to children's perversion. So, if the educators do not observe their causes and do not uproot them and do not follow the effective treatment laid down by Islam, children will grow up as corrupt persons and will be tools for demolishing the society. How worthy it is for parents and educators to closely follow the Islamic methods in educating children, treating their perversion, their behaviour, and reforming their souls!

Part Two

The Responsibilites of Educators

Introduction

Among the most apparent responsibilites that Islam cared about and urged is the responsibility on the part of educators towards those whom they are responsible for educating, instructing and teaching. It is certainly a serious and important responsibility. It starts in the very early years of life and continues through the stages of discretion and adolescence, until he becomes fully mature. No doubt that when an educator accomplishes his task in its full scope, a righteous person will be brought up. Hence, a righteous family will be established and will contribute to building up an ideal society. This is the starting point of Islam towards reformation. The Qur'ân and *Sunnah* call on people to fulfil the duty of education. Among the Qur'ânic verses are,

﴿ وَقِفُوهُمْ إِنَّهُم مَّسْـُٔولُونَ ﴾

"But stop them, verily they are to be questioned." (As-Sâffât, 24)

﴿ فَوَرَبِّكَ لَنَسْـَٔلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾ عَمَّا كَانُوا يَعْمَلُونَ ﴾

"So, by your lord, indeed we shall definitely ask them all together. Concerning what they were doing" (Al-Hijr, 92-93)

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا ﴾

"O you who believe! Ward off from yourselves and your families a Fire (Hell)..." (At-Tahrîm, 6)

Among the honourable prophetic traditions, or *Hadîths*, are:

Al-Bukhârî and Muslim related, *"A man is a guardian of his family, and is responsilbe for his subjects, and a woman is a guardian in her husband's home and is responsible for her subjcts."*

It is related that Abû Sulaymân Mâlik Ibn Al-Huwayrith said, "We came to the Prophet ﷺ as a group of peers and we stayed with him twenty nights. He thought that we are homesick, and asked us about whom we left behind of our families. So we told

him, and he was so kind and merciful, He said, "*Go back to your families, teach them, and instruct them, and pray in the same manner you saw me pray. When the prayer is due, let one of you declare Adhân, and let your eldest lead the prayer.*" Related by Al-Bukhârî." At-Tirmidhi related,"*Nothing has been granted by a father to a son better than good manners.*"

In addition to so many other Qur'anic verses and *Hadîth*s.

Setting out from this Qur'ânic instruction and Prophetic Guidance, educators cared about educating, instructing and guiding their children. Moreover, fathers used to select for their children the best teachers and finest educators. We shall talk in detail, with Allah's help, in this section about the most important responsibilities.

Chapter One

The Responsibility for Faith Education

What is meant by faith education is to link the child, from when he starts to realize the principles of faith, and teach him the pillars of Islam, and the foundations of *Shari'âh*. By the principles of faith we mean belief in Allah, His Angels, His Books, His Messengers, the Last Day and Divine predestination. By the pillars of Islam we mean, witness to Allah's Oneness without partner and that Muhammad ﷺ is the messenger, fasting, Zakâh (alms-giving) and pilgrimage to whoever can afford it. And by the foundations of *Sharî'ah* we mean all that is related to Islam, as creed, worship, manners and rulings.

So the educator must inculcate such concepts of faith and Islamic teachings into the child's soul, and the Prophet ﷺ recommended instilling the principles of faith and pillars of Islam into the child's mind during his early years of his life. Among the Prophet's instructions and recommendations are:

1. His commandment to make the utterance *"Lâ Ilâha Illa Allah"* the first thing a child hears

Al-Ḫâkim related that Ibn Abbâs said that the Prophet ﷺ said, *"Make 'Lâ Ilâha Illa Allah' the first word that commences your children's life."* The rationale behind this is making the word of Oneness the first thing a child hear, the first word his tongue utters, and the first word he comprehends.

2. Introducing him to the rulings of what is lawful and unlawful

This is in order that he may grow up observing Allâh's commandments, keeping himself away from whatever He forbade, and get closely bound to the rulings of *Sharî'ah*.

3. Commanding him to worship at the age of seven

Abû Dawûd and Al-Ḫâkim related that Ibn 'Amr Ibn Al- 'Âṣ said that the Prophet ﷺ said, *"Command your children to pray at the age of seven, and beat them for not praying at the age of ten, and separate between them (males and females) in beds."*

In analogy to prayer, they must be trained to fast some days if they can endure fasting, and make pilgrimage with their father if he can afford it, in order that the child may learn the rulings of worship at an early stage of his life and become familiar with performing it.

4. Teaching him to love Allâh's Messenger ﷺ, and his family, and reciting the Noble Qur'ân

At-Ṯabarânî related that Alî ﷺ said that the Prophet ﷺ said, *"Habituate your children to entertain three traits: Loving your Prophet, loving his family and relatives, and reciting the Qur'ân. Surely the bearers of the Qur'ân are in the shadow of Allah's Throne on a day where there is no shadow but His, together with Allah's Messengers and beloved ones."*

Related to this is teaching the children the battles of the Prophet ﷺ and the history of the Prophet's companions, Muslim leaders, and the great decisive battles, in order that they may follow the model of their ancestors, and obtain a close affinity with our Noble Islamic history. Here are some of what Muslim educators said about the necessity of teaching children how to recite the Qur'ân, to know about the battles of the Prophet ﷺ, and the great deeds of our ancestors and heroes:

Sa'd Ibn Abî Waqqâṣ ﷺ said, "We used to teach our children about the battles of the Prophet ﷺ as we teach them a *Surah* from the Qur'ân ."

Imâm Al-Ghazâlî recommended in his book, *"Iḥyâ 'Ulum Ed-*

Deen", teaching the child the Noble Qur'ân, the sayings of benignant people, the tales of the pure-hearted people, and some religious rulings.

Ibn Khuldûn pointed in his *Muqaddimah* (Introduction), to the importance of teaching the Qur'ân to children and making them memorize it, and he made clear that teaching the Qur'ân is the basis of education in all curricula throughout various Islamic countries.

How important it is for parents to teach their children, early in their lives, the principles of faith, the pillars of Islâm, and the rulings of *Sharî'ah*, and accustom them to loving Allah's Messenger ﷺ his family and relatives, his companions, the leaders and conquerors, as well as reciting the Qur'ân.

It is obvious to the scholars of education and ethics, that a child is born with the religion of oneness and belief in Allah. So, if he entertains a discrete education at home, a righteous social setting, a faithful environment, he will grow up with an unequivocal faith, noble manners, and righteous education. The Noble Qur'ân has confirmed this fact, as Allah ﷻ says,

﴿ فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا ﴾

"Allâh's Fitrah (i.e. Allâh's Islamic Monotheism) with which He has created mankind..." (Ar-Rum, 30)

And Al-Bukhari related that Abû Hurairah said that Allâh's Messenger ﷺ said,*"No child is born but having the faith of Islam, but its parents turn than into a Jew, Christian, or Magan."*

Scholars of education and ethics proved this fact, and it is sufficient in this respect to quote Imam Al-Ghazâlî as saying: "The young boy is a trust in the hold of his parents, and his pure heart is a precious jewel. So if he is habituated and taught the good, he will entertain it, and will be happy with it in this world and in the

Hereafter. And if he is habituated to the evil, and is neglected as animals are neglected, he will experience misery and will be destroyed. Protecting him can only be achieved by educating him, and teaching him the good manners."

From this presentation of innate nature and its effects, we realize that if a child is brought up in a perverse house, and is taught in a mischeivous environment, and mixed with a corrupt group, he no doubt, will turn away from faith to atheism, and from Islam to infidelity.

So long as educators in general, and parents in particular, are responsible for raising the child on the bases of faith, and inculcating Islam into his soul, we must know the limits of this responsibility, and the dimensions of this duty. The limits of this responsibilty are represented as follows:

1. Guiding them to believe in Allâh, His undefiable Might, and His wonderful creativity through contemplating the creation of the heavens and the earth during their age of discretion. It is preferable to proceed with them from contemplating the concrete matters to abstract ones, and from the part to the whole, until they approach the issue of faith with full conviction, evidence, and proof. When a child absorbs, from the very beginning, the unequivocal issues of faith, and stable evidences of the oneness of Allâh, no destructive tool can strike his lively heart, nor can evil advocates have any influence on his faithful mind, due to unshaking belief, well-established certitude, and full conviction he has acquired.
2. Inculcating into their souls the spirit of submission, piety and servitude to Allâh, the Lord of the worlds. This can be achieved by focusing their attention on the undefiable might and the dominion which is great in every sense, in the sprouting plant, the growing tree, the aromatic beautifully coloured flower, myriads of wonderful creatures with magnificent formations.

The heart cannot help but submit to the magnificence of Allah ﷻ. What can the soul do but feel the piety towards Allah ﷻ and experience the pleasure of submission and sweetness of servitude to Allah, the Lord of the worlds. Among the means of strengthening submission and establishing piety is to train the child, during the age of awareness, to submit in his prayer and during listening to the Qur'ân.

3. Developing in them the spirit of remembering Allâh ﷻ in all their conduct and circumstances. This can be achieved by training the child to know that Allah ﷻ sees him and knows his secrets and what he harbours, and He knows the treacherous look of the eyes and whatever the breast conceal. The educator must train the child to remember Allah in what he does and teach him to be sincere to Allah, the Lord of the worlds, in all his utterances and deeds, and teach him that Allah does not accept any deed from him, unless he does it only for His Sake. The educator also has to train the child to remember Allah when he thinks, that is, by training him to make reckoning with himself, and train him to observe Allah when he feels so, so that he may attain the rank of *Ihsan* (right action or goodness) and sincerity to worship Allâh as though you are seeing him, and while you do not see him, He truly sees you.

We conclude, from what has been mentioned above, that the responsibility of faith education is important and serious, as it is the source of all virtue and the origin of perfection. It is the main basis for entering a child into the domain of faith and Islam.

The parent and educator should not refrain from seizing any chance to provide the child with the proof of the existence of Allah, and with guidance that consolidates belief and strengthens faith. This way of seizing the chance of providing advice is the way of the first educator, Muhammad ﷺ. Here we present to you, dear reader, this example of guidance and style of the Prophet ﷺ.

At-Tirmidhi related that Ibn Abbâs ﷺ said, "One day I was riding behind the Prophet ﷺ, and he said to me: *"O young man, I shall teach you some words:"Be mindful of Allah, and Allah will protect you. Be mindful of Allah, and you will find Him in front of you. If you ask, ask of Allah, if you seek help, seek help from Allah. Know that if the nation were to gather together to benefit you with anything, it would benefit you only with something that Allah had already prescribed for you, and if they gather together to harm you with anything, they would harm you only with something that Allah had already prescribed for you. The pens have been lifted, and the pages have dried." If they band together to cause you injury, they will never do you any harm except what Allah has preseribed for you. The quills (Decrees) are suspended, and the scrolls are folded. (Destiny is decided).*

In another account, other than that by At-Tirmidhi we have, *"Observe your obligations towards Allâh, you will find Him facing you; try to acknowledge Allâh's Favors when in prosperity, He acknowledges you in adversity; and know that what you miss cannot indeed be your lot; and what becomes your lot will not indeed miss you. Learn also that victory comes through endurance, and relief comes with distress and that with hardship comes affluence."*

Chapter Two

The Responsibility for Ethical Education

What we mean by ethical education is the set of ethical principles and moral values that have to be inculcated in the child, in order to be acquired by him as customary behavior from his early years, through the time he becomes legally capable, up to his full adulthood. Evidently, such ethical principles and moral values are the product of deep belief and righteous religious upbringing. So, it is clear that when the child is brought up, from his tender years, upon belief in Allâh ﷻ, he will develop an innate faculty for acceptance and pursuit of moral standards and values and noble behavior. Similarly, if the child is brought up in an atmosphere alien to Muslim tenets, void of all religious orientation, then such a child becomes prone to dissolution and immorality, or even error and heresy. Thus, it is no wonder that Islamic Law has given special priority to the moral education of children. Here are some of these recommendations and precepts:

At-Tirmidhi reported that the Messenger of Allâh ﷺ said, *"No boon has been given by a father to his children is more valuable than good breeding."* Also, we have Ibn Mâjah after Ibn Abbâs ﷺ that the Messenger ﷺ said, *"Confer noble-mindedness on your children and provide for their good breeding."*

All of these teachings of the Prophet ﷺ indicate the great all-reaching responsibility on the part of educators regarding bringing up children on the noble, moral values of Islam. Such responsibilities involve educating them to be truthful, honest, upright, and unselfish. Also included here is training children to be respectable in word and deed, veering away from abuse and insults and similar faults. As opposed to this, they train children respect for elders, generosity, living in amity with neighbors, benevolence towards the poor and orphans, and affection for the indigent.

As long as noble education in Islam depends on strict observation and steady supervision, then it is the duty of fathers, mothers, and teachers to be alert to such abuses:

1. Lying 2. Theft 3. Insults 4. Dissolution

1. Lying is one of meanest attributes from the religious point of view. Educators have to observe children's behavior in this respect, and try their best to show the young the odious aspects of the habit of lying. Thus, since upright education depends on the noble model by educators, they (educators) have to avoid lying to young ones, even if they are desirous of making children stop crying; lying in such circumstances would eventually destroy the confidence of the young in their educators. That is why we see our first educator, the Prophet ﷺ, advised parents and educators not to lie to children, even if they meant to just attract their attention or for fun.

Here we have Abû Dâwûd relating on the authority of 'Abdullâh Ibn 'Âmir ؓ that he said, "One day my mother called me when the Messenger of Allâh ﷺ was with us in our home. She said, 'Come on, to take this!.' Then the Prophet said to her, '*What do you intend giving him*?' She said, 'I am going to give him dates.' Then the Prophet said, '*Beware, if you do not really want to give anything, that would be a lie foreordained on you.*"

Again Ahmad relates from Abû Hurairah ؓ that the Messenger of Allâh ﷺ said, *"Anyone who says to a child: 'Come on and have this and does not actually give it to him; then this is a definite lie."*

2. Theft is no less dangerous than telling lies; and it is usually rampant in communities deprived of righteous upbringing based on the values of Islâm. So it is imperative for parents and educators to implant in the young the sense of observance of religious behavior and fear of Allâh, together with the baneful results of theft in this world and in the Hereafter.

Sometimes there are cases where parents are not dissuaded from their children's contrived thefts, especially when the child may claim that what he got was not through theft, but through having gifts from friends or through leftovers. There are even cases of parents encouraging their children to steal, and in such cases, such youngsters grow into persistent criminals. An extreme case is attributed to a youngster, who was convicted of theft by a *Sharî'ah* court, and he was to have his hand cut off. So the boy cried to the judges, "Before you cut off my hand, cut off my mother's tongue. The first time I committed that crime was when I picked up an egg from one of our neighbor's house; but my mother did not rebuke me; nor did she order me to return it where it belonged. On the contrary, my mother uttered the trill of joy (*zaghrudah*), and said, 'Thanks to Allâh! My son is now a man!' 'So without these words, I would never have become a thief." [1]

3. Abuses and Insults: these are some of the acts of misbehavior that have been often currently heard for many reasons. Of these reasons is that the child probably heard the same abuses and insults from adults. Another reason is loose upbringing where children are left to mingle with children on the streets and alleys.

Thus, it is the founded duty of parents and educators to present exemplary behavior to these young ones in the form of polite speech, and in constant attempts to keep them away from offensive and insulting companions. Together with this, they should tell them to beware of loose talk, and to learn the *Ahadith* forbidding such abusive language. For here is the *Hadith*, related by Al-Bukhârî and Muslim, which says, *"Abusing a Muslim is an immoral act, and fighting against him is disbelief"*. Another *Hadith* says, *"One of the most grievous offenses is that a man should curse his parents"*. Then the Prophet ﷺ was asked, "O Messenger of Allâh, how does a

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(1) *Akhlaquna Al-Ijtimâ'iyyah* (Our Social Ethics), by As-Sibâ'i, p. 162.

Muslim curse his parents?" Then the Prophet ﷺ answered, *"A man may abuse another person's father, then the other person abuses the speaker's father; or a man may abuse another person's mother, then the other person abuses the speaker's mother."* This *Hadith* is related by Ahmad and Al-Bukhârî. Another *Hadith* related by At-Tirmidhi says, *"A believer should not be an offender, nor should he be one who curses, or be abominable, or loathsome."*

4. Indulgence and Dissolution: such behavior has become rampant among our younger generation nowadays, boys and girls alike, due to their preoccupation with blind mimicry, thus, getting more and more inclined to corruption and licentiousness. To them, life now seems to be timely enjoyment, degrading lust, and lawless activities. If they miss such misbehavior, then life seems to have no purpose. Of course, we find that the Messenger ﷺ has set for all parents and educators the practical principles and righteous ideas for training children on upright behavior and true Muslim morals. Among these are:

1. Warning Against Blind Mimicry

Here, Al-Bukhârî and Muslim related that the Prophet ﷺ said, *"Behave differently from the atheists by shaving the mustache and keeping the beard"*, or after the relation of Muslim, *"Cut off the moustache, and keep the beard, and thus be different from the Magans"*. As related by At-Tirmidhi, the *Hadith* runs thus. *"Anyone of us who dons the garb of others is not one of us; do not don the garb of Jews or Christians."* Another *Hadith* also related by At-Tirmidhi says, *"Let not anyone of you be an opportunist who would say, 'I go with my company; if they do good, I do the like; if they behave badly, I do the same.' But get into the habit of doing good if the people do good; and if they misbehave, avoid their misbehavior."*

2. Forbidding Excessive Enjoyment

Here we have the divine words, *"Thereafter, indeed you will be definitely questioned about bliss ."* Also we have the *Hadith* related by Imâm Ahmad after Muâ'z Ibn Jabal ﷺ in a traceable *Hadith*, *"Beware of excessive enjoyment, for the true worshippers of Allâh do not indulge in excessive enjoyment."*

In the two authentic books, it is related that 'Umar Ibn Al-Khattâb ﷺ wrote to the Muslims in Persia, saying, "Beware of excessive enjoyment and the garbs of polytheists." What is intended by enjoyment here is to be immersed in what is delicious, and to roll over incessantly in wealth and luxury.

3. Music and Dissolute Singing

In a *Hadîth* by the Prophet ﷺ related by Al-Bukhârî, Ahmad and Ibn Mâjah, we read, *"Indeed there will be in my nation some people who regard adultery permissible, wearing silk, drinking wine, and playing music permissible."* Another *Hadîth* related by At-Tirmidhi after Abû Mûsâ ﷺ says, *"Anyone who listens to songs, will not be allowed to listen to the rauhaneein (reciters of the Qur'an) in the Garden."* Needless to say that anyone with discernment would realize that listening to such prohibitions leads the young to the aberrations of sex, luxury, depravity and immorality!

4. Effeminacy

In the two authentic books after Sa'îd Ibn Al-Musayyab, we read, "Once Mu'âwiyah came to Madînah and addressed us, and then brought a ball of hair and said, 'I never saw anyone with his hair like this, except the Jews. The Messenger of Allâh called it forgery." In the words related by Muslim, Mu'awiyah was reported to have said, "You have done mischief by adopting such evil clothing, and the Prophet forbade such forgery."

Again, it is reported after Al-Bukhârî, Abû Dâwûd, and At-Tirmidhi from Ibn Abbâs رضي الله عنه that the Messenger of Allâh ﷺ said, *"May the curse of Allâh fall upon the effeminate men, and virile women."* In the wording of Ahmad, Abû Dâwûd, and Ibn Mâjah, the Prophet ﷺ said, *"May the curse of Allâh fall on women acting like men, and men acting like women."*

Then Abû Dâwûd relates after Alî رضي الله عنه, "I saw the Messenger of Allâh ﷺ take a piece of silk cloth in his right hand, and a piece of gold in his left, and said, *'Surely this is forbidden to the males of my nation.'*"

So wigs, using gold ornaments, or silk clothes for men is not permissible. Similarly, effeminacy, adopting virility, and being partly-dressed but partly-bare on the part of women all of these are effeminate and dissolute manners, and lead to effacing virility and humiliating the human personality.

5. Unveiling, Flaunting, Intermixing and Prohibited Viewing

In *Surah* Al-Ahzâb Allâh ﷻ says,

يَـٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّأَزْوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ ٱلْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَـٰبِيبِهِنَّ ۚ ذَٰلِكَ أَدْنَىٰٓ أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴾

"O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies. That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allâh is Ever Oft-Forgiving, Most Merciful." (Al-Ahzâb, 59)

Allâh ﷻ says in *Surah* An-Nûr:

﴿ قُل لِّلْمُؤْمِنِينَ يَغُضُّوا۟ مِنْ أَبْصَـٰرِهِمْ وَيَحْفَظُوا۟ فُرُوجَهُمْ ۚ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۗ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا يَصْنَعُونَ ۝ وَقُل لِّلْمُؤْمِنَـٰتِ يَغْضُضْنَ مِنْ أَبْصَـٰرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۖ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۖ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ ... ﴾

"Tell the believing men to lower their gaze (from looking at

forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allâh is All-Aware of what they do. And tell the believing women to lower their gaze (from looking at forbidden things) and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent and to draw their veils over Their bosoms and not to reveal their adornment except to their husbands..." (An-Nur, 30-31)

As for flaunting, we have the command:

﴿ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ ٱلْجَٰهِلِيَّةِ ٱلْأُولَىٰ ﴾

"And stay in your houses, and do not display yourselves like that of the times of ignorance." (Al-Ahzab, 33)

Here, we have Imâm Muslim in his *Sahih*, after Abû Hurairah ﷺ that the Prophet ﷺ said, *"Two categories are destined for Hell, and I have not seen them, a category that holds whips similar to cows' tails; with these whips, they beat human beings. Another category is a band of women partly-dressed, partly-bare, swaying right and left trying to attract men's attention, their hair drooping like camels' humps. These (people) will not enter the Garden, and will not even smell its scent, although its scent can be smelled at a distance of five hundred seasons.*

Forbidding Intermingling of the Sexes

Allâh ﷻ has forbidden intermixing, for He says,

﴿ وَإِذَا سَأَلْتُمُوهُنَّ مَتَٰعًا فَسْـَٔلُوهُنَّ مِن وَرَآءِ حِجَابٍ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ﴾

"And when you ask (his wives) for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts." (Al-Ahzâb, 53)

Here we also have the *Hadîth*, related by At-Tirmidhi that the Messenger ﷺ said, *"Let not any man have privacy with a woman, for then, Satan will be their third."*

Again, in the two authentic books *(As-Sahihayn)*, the Messenger of Allah ﷺ is quoted as saying, *"Beware of entering places where women reside!* "Then a man said, "O Messenger of Allâh, even if he is a relative of the husband?" Then the Prophet answered, *"A relative (in this case) is death."* Finally, we have the *Hadîth* related by Imâm Muslim, that the Prophet ﷺ said when he was asked about an unintended sudden look, *"Turn your look away."*

So it should now be understood that when human communities and nations adopt such Divine principles, and adopt such modes of behavior and avoid all attributes alien to righteousness and virtues such as: unveiling, intermingling of the sexes, and all sorts of prohibitions, then such communities will undoubtedly lead a life of purity and virtue, enjoy peace and security, and could aspire to achieve happiness and glory. Such are, dear parents and educators, the main educational principles and practical methods set by Islâm for ethical behavior, the growth of personal morality, and good manners.

Finally, we have to remind ourselves of the role of close observation and the heavy responsibility on our part to ensure the righteous behavior of our children. If we search for the causes for dissolute morality of children and their deviant behavior, we shall find it resulting from our disregard of the trust on the part of parents, and neglecting their education and guidance.

Some Causes of Children's Deviation

1. A father that may show laxity in observing that his children should not mix with evil associates, from which they acquire many of their patterns of devious and immoral behavior.
2. A father who allows his children to attend shows that offer scenes of dissolute behavior, or that present films of violence. Such a father is actually pushing them into an abyss of perilous destruction.

3. A father who does not stop his children from buying immoral papers and magazines, or from reading erotic books, will not stop his children from abomination and vice.

4. A father who is lenient about veiling his spouse and daughters, and is heedless of their unveiling and flirting, or their mingling with other flirting companions, such a father is helping his children to fall into vice and dishonor; and this may end up with defilement, and voiding their chastity. Then neither remorse nor tears would be of any avail. It would be necessary for a father to have a look at his children's desks and observe their writings; for it may be that these children acquire whatever they like in the way of pornographic pictures, wanton papers, or love-letters; and here strict supervision is badly needed.

To Parents and Educators

With all that we have presented of the Messenger's insistence on the right behavior of children, with all that has been said that right behavior is an outcome of true belief, with all of the vicious influences to which your children are subjected, with all that has been presented about the reasons for deviant character, and dissoulte behavior, it seems now there is no other way, except that you adopt a resolute stand for all religious values in the upbringing of your children. It is towards them whom you have to shoulder your responsibility for their education, teaching and care. You have to know that any negligence in this respect, would lead them to grow impotent, dissolute, and vicious.

So be apprehensive of the warnings from Allâh, and be very observant of their behavior. Such observance will definitely help towards seeing your children flourishing before your eyes, as brilliant youths in society, as if they were angels treading on the earth, secure and serene.

Chapter Three

The Responsibility for Physical Education

By responsibility for physical education, we mean the parents' and educators' responsibility for bringing up the children healthy and sound in body. Here is presented the sound discipline presented by Islam for such sound upbringing:

1. Providing for the Family:

The Qur'ân gives us the Words of Allâh ﷻ,

﴿ وَعَلَى ٱلْمَوْلُودِ لَهُۥ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِٱلْمَعْرُوفِ ﴾

"but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis..." (Al-Baqarah, 233)

Here, we have Imâm Muslim relating that the Prophet ﷺ said, *"A dînâr paid in the way of Allâh, and a dînâr you paid for the freedom of a slave, and a dînâr you gave as donation to an indigent, and a dînâr you paid for your family-the greatest reward will be for the dînâr you paid for your family."*

Thus, we find that the Prophet ﷺ condemns the failure to maintain the rights of children, and avarice in providing for them. Hence, Abû Dâwûd and others relate that the Prophet ﷺ said *"It is enough vice for a person to destroy those whom he sustains."* The same *Hadîth* was related by Imâm Muslim, saying, *"It is enough vice for a person to keep back provision from those whom he is the one responsible for."* Provision here includes healthy food, sanitary housing, suitable clothes to make sure that they grow up sound, and safe from disease.

2. Following the Precepts for Healthy Food, Drink and Sleep

One of the leading precepts of the Prophet ﷺ is not to be excessive in feeding and drinking; for it is related by Aḥmad and At-Tirmidhi that the Prophet ﷺ said, *"In no way does the son of Âdam (a human being) fill a vessel worse than he fills his belly. It is*

enough for him to eat a few morsels to keep his backbone steady. If ever he needs more, then one third (of his stomach) would be for food, another third for his beverages, and one third for breathing."

Concerning beverages, *"Drinking should be twice or three times; and respiration in the drinking vessel is to be forbidden; and drinking while standing is also forbidden."*

For sleep, he prescribes, *"Sleeping should be on the right side, for sleeping on the left side may hurt the heart, and hamper respiration."* Here, Al-Bukhârî and Muslim relate that Al-Barâ Ibn 'Âzib ﷺ reported that the Messenger of Allâh ﷺ said, *"When you intend to go to bed, then perform ablution for prayer, and sleep on your right side, and say, 'Supplicated be You, Allâh! I submit myself to You; I set my face towards You; I have entrusted my affairs to You; I have resorted with my back to You, with all longing and awe to You. There is no refuge or deliverance except to You. I believe in the Book You have sent down, and the Prophet You have sent', So, let these be the final words you say before you sleep."*

3. Caution Concerning Infectious Diseases

Here we have Imâm Muslim and Ibn Mâjah and others relating Jâbir Ibn 'Abdullâh's narration that in a delegation from Thaqîf that came to the Prophet ﷺ there was a leper. The Prophet ﷺ said to him from afar, *"Go back, we have already accepted your allegiance."* Again, we have in the *Sahîh* of Al-Bukhârî that the Messenger of Allâh ﷺ said, *"Flee away from the leper as much as you flee from a lion."*

In *As-Sahîhayn*, we have the *Hadith* narrated by Abû Hurairah that the Prophet ﷺ said, *"Beware of the intermixing of the sick and the healthy."* So it is incumbent on educators to seclude anyone suffering from a contagious sickness from the rest of the children, to avoid the spread of the disease, and the danger of an epidemic.

4. Treatment by Medication

Imâm Muslim, Aḥmad, and others related after Jâbir Ibn 'Abdullâh that the Prophet said, *"For every ailment there is a remedy; so if the remedy is right, recovery is sure with the permission of Allâh* ﷻ. Also in the *Musnad* by Imâm Aḥmad, after Usâmah Ibn Shurayk, who said, "I was in the company of the Prophet ﷺ when some Arabs came, and said, "O Messenger of Allâh! Shall we take medicine? So he said, *Yes. O you bondmen of Allâh, do take medicine; for surely Allâh* ﷻ *has never prescribed any sickness without prescribing the cure for it, except for one sickness.*" So they asked, *"What is it?"* He said, '*Senility*'."

Thus, parents and educators have to accept these directives by the Prophet ﷺ to take good care of their children in case of ailment, and treating their sickness, since taking precutionary measures is one of the principles of Islâm.

5. The Concept of "No Harm and No Reciprocating Injury"

In this respect, we find Mâlik, Ibn Mâjah and Ad-Dâraquṯnî relating after Abû Sâ'îd Al-Khudri that the Messenger of Allâh ﷺ said, *"No harm, and no reciprocating injury."*

This *Ḫadith* has been considered by jurists and legal theorists as one of the important legislative precepts prescribed by Islâm. According to this concept, educators, and especially mothers, have to make sure that their children observe sanitary instructions and precautions for their sound upbringing, and healthy physical growth. Some of these instructions and concepts are:

1. Eating ripe fruits, and avoiding unripe ones.
2. Washing fruits and vegetables before eating them.
3. Eating meals at regular times.
4. Washing hands before and after meals.

So observing such instructions is a guarantee that the children will grow up healthy and sound in body.

6. Physical Education and Horsemanship

Allâh ﷻ says,

﴿ وَأَعِدُّوا لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ ﴾

"And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery)..." (Al-Anfâl, 60)

Here we find Imâm Muslim relating that the Prophet ﷺ said, *"A strong believer is more gracious and more beloved by Allâh than a weak believer."*

That is, Islâm is always calling upon Muslims to learn how to swim, archery and horsemanship.

7. Leading a Simple, Moderately Pleasureable Life

Thus we have Imâm Aḥmad relating after Mu'adh Ibn Jabal this traceable *Hadîth*, *"Beware of immoderately pleasurable life, for the true bondmen of Allâh are not of that sort."* Here, the Messenger ﷺ is the model and exemplar in his very simple but tough life as regards to food, clothing and housing. How becoming it is for our Muslim generations to follow his example and adopt his rulings and mode of life!

8. Seriousness, Diligence, and Keeping Away from Laxity and Dissoluteness

Again, we find Imâm Muslim relating that the Prophet ﷺ said, *"Upbold what is useful to you, seek help from Allâh, and do not feel impotent."*

Of course, it is self-evident that if the child is brought up in an atmosphere of laxity and dissoluteness, he will grow disrupted and of an intricate character. Hence, educators have to make sure that

the children are brought up with a sense of diligence, simplicity, confidence, and self-respect, and to be kept away from disruption and feebleness in body and mind. These are the basic concepts offered by Islâm for child education.

Through the upholding of these concepts, the young generation will enjoy healthy and sound bodies and characters; and in this case, you have fulfilled your trust and performed the duty that Allâh ﷻ has put into your charge. However, there are other serious problems we can observe among the young and old, especially adolescents; and these problems must be taken care of, so that they can be remedied, and their harmful effects can be explained. These serious problems facing the young and old may be summed up in the following:

1. Smoking
2. Masturbation
3. Drinking and Narcotics
4. Adultery and Sodomy.

1. The Problem of Smoking

One of the most disconcerting phenomena nowadays is smoking, which has become widespread. At some length, this phenomena may be discussed as follows:

a. Dangers resulting from smoking.

b. The laws of *Sharî'ah* as regards to smoking.

c. How to deal with the problem.

a. Physical and psychological dangers: it is now proven beyond doubt that smoking results in the disastrous effects of lung disease, as well as the loss of memory, loss of appetite, paleness, problems with respiration and nervous systems and physical ill health.

b. Financial dangers: of course, smoking as a daily habit does eventually lead to financial problems, which would then lead to family conflicts since, in most cases, smoking may mean encroachment on daily provisions for the house and its inhabitants.

The laws of *Sharî'ah* against smoking

a. It is a ruling unanimously agreed upon that anything that leads to harm or ruin must be avoided. Here, we have the *Hadîth* related by Ahmad and Ibn Mâjah, that the Messenger of Allâh ﷺ said, *"No harm, and no reciprocating injury."* Since smoking is considered physically harmful, then avoiding smoking is imperative, and thus prohibited.

b. Smoking should be included within *Al-Khabâ'ith* (vicious acts) because of the harm it entails. Of course, we all know that Allâh ﷻ made lawful all good things, and made unlawful all harmful things. Here we have the words of Allâh ﷻ,

﴿ وَيُحِلُّ لَهُمُ ٱلطَّيِّبَٰتِ وَيُحَرِّمُ عَلَيْهِمُ ٱلْخَبَٰٓئِثَ ﴾

"He allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, and foods), and prohibits them as unlawful Al-Khab'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons, foods)..." (Al-A'râf, 157)

c. Smoking makes the body lazy and benumbs the mind, especially in the case of addicts. Again, we have the Messenger of Allâh ﷺ forbidding all sorts of slackening, benumbing and intoxicating substances, as we have in the *Hadîth* related by Ahmad in his *Musnad,* and Abû Dâwûd in his *Sunan,* after Umm Salamah رضي الله عنها who said, "The Prophet ﷺ forbade all slackening and intoxicating substances." Thus all these texts by word and meaning stress the fact that smoking is unlawful, for it has physically and financially dangerous effects.

Treatment of the Problem

Such treatment falls, first, into the hands of the State in the form of a wholesale publicity campaign, in papers, magazines, radio, and television, against smoking, indicating dangers to health. A tax increase on tobacco, with an increase in prices, and prohibition in

crowded places are means of fighting smoking. Even adults who are smokers should have, in observance for the ordinances of Allâh, deterrent from smoking. Thus, they should have enough resolve to withstand the attraction, and enough common sense to always follow the straight path.

As for the younger generation, who have the bad habit of smoking, they should be under the strict observation of parents and educators. Fathers should try to treat the divergence of the young, and make sure that they are again on the way to sanity and safety.

2. The Problem of Masturbation

This problem is rampant among adolescents and youths in general. Some of the main reasons for such a problem are the provacative dresses of women, intermingling in streets, gardens and other places.

Thus, theatrical and film presentations, together with books and magazines about love and sex, all present one of the most dangerous influences on the psychological and moral behavior of youth. So an adolescent, with no sense of religious awareness of the ordinanaces of Allâh, will readily fall into any of these two alternatives: **a.** He would either try to satisfy his sexual desires in other prohibited ways, or **b.** abate this desire through masturbation.

Of course, the second alternative is definitely harmful for the body, mind and procreation. Our discussion of this problem comes under three headings:

1. Its harmful effects.

2. The *Sharî'ah* ruling concerning this problem.

3. Treatment.

The Harmful Effects

a. Physical effects: anyone practicing masturbation is liable to these complications. Bodily exhaustion, shivering, heart palpitations, and pulmonary inflammation in most cases.

b. Sexual effects: one of the most dangerous effects is impotence which means disabilty of man to get married or satify wife's desire. This may lead to abstaining from marriage or hating the other sex. This means that marriage, in such cases, will render the wife unable to keep her integrity; and thus the couple may seek divorce, or the wife may find her satisfaction through immoral ways.

c. Psychological and mental effects: among the dangerous effects here are distraction, forgetfulness, irresoluteness, aloofness, timidity and laxness.

The *Sharî'ah* Ruling

a. It is prohibited by *Sharî'ah,* for we have the words of Allâh ﷻ:

﴿ وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَٰفِظُونَ ۝ إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۝ فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْعَادُونَ ﴾

"And those who guard their chastity (i.e. private parts, from illegal sexual acts). Except from their wives or (the slaves) that their right hands possess, - for then, they are free from blame; But whoever seeks beyond that, then those are the transgressors." (Al-Mu'minûn, 5,6,7)

So any attempt of sexual satisfaction other than through marriage (i. e. through adultery, sodomy, or masturbation) is prohibited. Here, we have the *Hadîth* from 'Atâ who said, "I heard of a people who will be mustered, with their hands pregnant, so I think they are those who practised masturbation. Again Sa'îd Ibn Jubayr said, 'Allâh will torment a nation that used to be frivolous with their private parts [1].'"

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(1) Quoted from Ash-Shaikh Muhammad Al-Hâmid, in his book "*Rudud 'alâ Abâtîl*" (Rebutting Falsehood) p. 40.

b. It is well-known that what leads to harm, or causes perdition should be avoided, for practicing it is prohibited. Again, we have the saying of the Prophet ﷺ, *"No harm, and no reciprocating injury."* Since masturbation has its harmful physical, sexual, psychological and mental effects, then it is prohibited.

A Pertinent Question

Since masturbation is forbidden, what is the *Sharî'ah* ruling in regards to a person who is sexually overwhelmed, and would probably fall into sinful adultery?

When it comes to weighing between sinful acts, a person generally chooses, at moments of distress, what is less sinful; and here we have the juristic axiom, "the choice of the less sinful, and least vicious." That is why legal jurists have said, "Masturbation is prohibited, if the act here is to arouse sexual desire when it is dormant. But if the desire is so overwhelming that it causes vexation and distress, and may lead to adultery, and there is no other means of sexual abatement, then masturbation is permissible , on the basis of mutual equivalence. Here the person barely escapes penalty, for here he has neither reward nor punishment [1]."

Treatment

1. Early marriage: this is the most efficient way for eradicating such a destructive habit, and the best means of fulfilling the needs of overwhelming desire.

2. Supererogatory fasting *(Nafl)*: we have the saying of the Prophet ﷺ,*"O young fellows, anyone of you who is sexually competent, should marry; for this is more amenable to lowering one's gaze, and more immune for the private parts. But anyone who cannot afford marriage, has to fast, for it is enough restraint."*

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(1) ibid.

3. Keeping away from sexual incitements: keeping away from gazing at flirtatious women, as well as abstaining from reading sexual literature and listening to licentious songs are definitely helpful in this respect.

4. Keeping busy: of course, when the young find much spare time, they begin to have all sorts of dreamy ideas, foolish conceptions, and exciting sexual whims, and thus, they may suddenly get sexually excited. Here, the youth find no other alternative other than getting satisfaction through unburdening himself of such an overwhelming passion. The remedy here is to keep busy through physical training, useful cultural readings, developing an interest in religious education, or military training.

5. Righteous companionship: one of the main concerns of parents is to advise their young to choose for their company virtuous companions, who would remind them in case of forgetfulness, and to advise them in case of deviation; for of course, a fellow usually adopts the ideals of his companions. In a *Hadith* of the Prophet ﷺ related by At-Tirmidhi: *"A man embraces the religion of his friendly fellow."* Thus, keeping away from dissolute friends and intimate relations with righteous fellows are basic precepts.

6- Medical prescriptions: physicians and health specialists have these recommendations for easing inordinate sexual desire:

- Bathing with cool water in the summer and washing his private parts with cold water in other seasons.
- Regular physical exercises.
- Avoiding very spicy foods.
- Dispensing with tea and coffee as much as possible.
- Decreasing his consumption of eggs and meat.
- Sleeping on the right side of his body, and facing *Qiblah*.

- Finally, an omnipresent apprehension of Allâh, attending religious meetings, performing congregational, as well as optional prayers. Togther with constant recitations of the Qur'ân, pre-dawn prayers (*qiyam*), optional fasting, reading about the Prophet ﷺ and his Companions, and reminding oneself of death and the Last Day: all of these are effective in arousing a youth's feeling of devotion to Allâh and realization of His Glory.

3. The Problem of Narcotics

Addiction is usually found among homeless people who have lost their parents or guardians, as well as among dissolute youths in the company of immoral bands. Here we deal with three aspects of the problem.

a. Harmful effects. b. The *Sharî'ah* ruling.

c. Effective treatment.

Harmful Effects

- Physical and mental effects: it is already known that addiction may lead to insanity, dissipated memory, distorted thinking, as well as stomach ache, loss of appetite, and hardening of blood vessels.
- An addict is financially on the verge of bankruptcy since he always finds it easy to squander his money on narcotics. Of course, this leads to poverty, and causes lack of productivity and many economic problems.

Such an addiction may lead to lying, cowardice, and lack of ethical responsibility; all of these result in committing crimes of theft, adultery, and a hostile attitude towards society. Then we also find that imperialist powers may use narcotics as a weapon againt their enemies, with the purpose of causing instability, dissolution and abating the sense of solidarity in the nation.

The *Sharî‘ah* Ruling

As for the ruling in Islâm, we have a consensus for prohibition of intoxication and narcotics. Allâh ﷻ says against wine,

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَٰنِ فَٱجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ ٱلشَّيْطَٰنُ أَن يُوقِعَ بَيْنَكُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ فِى ٱلْخَمْرِ وَٱلْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ ٱللَّهِ وَعَنِ ٱلصَّلَوٰةِ فَهَلْ أَنتُم مُّنتَهُونَ ﴾

"O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. Shaitan (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salât (the prayer). So, will you not then abstain?" (Al-Mâ'idah, 90 - 91)

We also have the *Hadîth*, related by Abû Dâwûd *"Allâh has cursed wine, those who drink it, or offer it, its purchaser and seller, the one who presses it, who asks it to be pressed, its carrier and the one to whom it is carried."* As for narcotics, we have innumerable *Hadith*s forbidding them:

- Narcotics could be included under *Khamr* (wine), since narcotics inebriates the mind, and tilts it away from its judicious nature. We have Al-Bukhârî and Muslim relating after ‘Umar Ibn Al-Khattâb, the Commander of the Believers رضي الله عنه, who addressed the people, while he was standing on the *minbar* (pulpit) of the Messenger of Allâh ﷺ, saying, *"Khamr (wine) is what inebriates the mind."*

- Again, Umm Salamah رضي الله عنها as related by Imâm Ahmad and Abû Dâwûd said, "The Messenger of Allâh ﷺ has forbidden everything that intoxicates or languishes." Of course, narcotics are to be included here, since they have both pernicious effects.

- They are also included under the word "vicious things" *khabâ'ith*

in the words of Allâh ﷻ about the Prophet,

﴿ وَيُحِلُّ لَهُمُ ٱلطَّيِّبَٰتِ وَيُحَرِّمُ عَلَيۡهِمُ ٱلۡخَبَٰٓئِثَ ﴾

"He allows them as lawful At-Tayyibât ((i.e. all good and lawful) as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons, foods)..." (Al-A'râf 157)

Here we have again the Prophet ﷺ, as related by Aḥmad and Ibn Mâjah: *"No harm, and no reciprocating injury."*

Effective Treatment

- Righteous Education
- Avoiding causes
- Punishment for perpetrators

Righteous Education

Religious upbringing is represented by belief in Allâh, since this is a basic element in ethical reconstruction and upbringing. A relevant example is that of the pagan Arabs, who were addicted to wine before Islâm; and their versatile poetry about intoxication is abundant. However, once they embraced Islâm and devoutly accepted its prohibitions, they quite voluntarily poured out their preserved barrels of wine into the streets of Madînah. Modern societies are strongly recommended to realize how devoted we should be to the values of Islâm and its characteristic rules for righteous upbringing.

Avoiding Causes

An attack on addiction should primarily be the responsibility of the State. Here, selling and buying all sorts of intoxicants should be prohibited by competent authorities, thus leaving no means for addicts to obtain them.

Punishment

Of course we know that Islâm has prescribed forcible penalties

for drunkards (about 40-80 lashes). Penalties may also be through imprisonment, fines, or confiscation.

4. Promiscuity and Sodomy

These represent two of the most dangerous sins committed by adolescents and youth in general; and we know how many adolescents have fallen into these sinful acts due to the negligence of fathers and educators. We will deal with these problems as follows:

A. Harmful effects B. The *Sharî'ah* ruling

C. Treatment

Effects

Such grievous sins result in many venereal diseases: gonorhea, syphilis and other infectious diseases Here we have the *Hadith* of the Messenger of Allâh ﷺ related by Ibn Mâjah, Bazzar and Al-Bayhaqî, *"Nowhere are obscenities rampant overtly, then comes the spread of epidemics and maladies that were never found before."*

Social, Ethical and Psychological Effects

In the social, ethical and psychological matters, the harmful effects of these crimes lead to confounded ancestries, dissolution, and the dismemberment of families.

The *Sharî'ah* Ruling

The ruling of *Sharî'ah* is definite prohibition by the consensus of jurists and legal theorists. Such a prohibition is clearly stated in the words of Allâh ﷻ:

﴿ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ﴾

"And those who invoke not any other ilah (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment." (Al-Furqân, 68)

Al-Bukhârî and Muslim reported that the Prophet ﷺ said, *"An adulterer does not commit adultery except when he is no longer a believer."*

As for sodomy, here we have the words of Allâh ﷻ:

﴿ وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُم مِّنْ أَزْوَٰجِكُم ۚ بَلْ أَنتُمْ قَوْمٌ عَادُونَ ﴾

"And leave those whom Allâh has created for you to be your wives? Nay, you are a trespassing people!". (Ash-Shu'arâ, 166)

We also have in the *Hadith* related by Al-Hâkim that the Prophet ﷺ said, *"The most dreadful thing that I fear its punishment most is the crimes of the household of Lût (sodomy)*. Of course the *Sharîah* has its prescribed punishments. For adultery the two punishments are:

1. Flogging of a 100 lashes and banishment, for Allâh says:

﴿ ٱلزَّانِيَةُ وَٱلزَّانِى فَٱجْلِدُوا۟ كُلَّ وَٰحِدٍ مِّنْهُمَا مِا۟ئَةَ جَلْدَةٍ ۖ وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِى دِينِ ٱللَّهِ ﴾

"The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allâh..." (An-Nûr, 2)

2. Stoning is the punishment for a married man or woman, as attested by many authentic *Hadîths.*

Punishment for sodomy: Here we have this statement by Al-Baghawî, "Scholars have differed about punishment for sodomy; some say that the punishment here is the same as for adultery: if the person is married, then he is to be stoned; but if the person is not married, then the punishment is a hundred lashes, and this is the most acceptable of two statements by Ash-Shâfi'î."

Some scholars including Mâlik and Ahmad, see that a sodomist should be stoned, whether married or unmarried. Another opinion of Ash-Shâfi'î is that both active and negative perpetrators are to be killed[1]. The Hanafi school says that the punishment is *ta'zîr*

(1) *At-Targhîb wa At-Tarhîb*, vol. 4, p. 325.

(chastisement left to the ruling of the Imâm) for the first time. If the crime is repeated, then the punishment is death. A *Hadîth* in support of killing both culprits related by At-Tirmidhi, Abû Dâwûd, and Ibn Mâjah, says, "*Anyone you find committing the crime of the people of Lut, you should kill both culprits: the active and passive criminals*." That is the opinion upheld by the major jurists and legal theorists.

Treatment

Here, treatment is the same as for masturbation.

Directions and Recommendations for Physical Education

We should all agree that parents and educators have to take all precautions to protect their children from all possible dangers and unexpected accidents. Here are some of the main steps in this regard[(1)]. Of course, protecting a one year-old child is the sole responsibility of the parents. Starting from the second, the child must be warned against possible dangers in a gentle way, i. e telling him that touching hot utensils or heaters is dangerous, while allowing him to touch such things very lightly as a practical lesson. Here are other practical ways to help prevent accidents:

- Poisonous materials should be locked up and kept away from children, with the names of each container clearly labeled.
- Unused medicines should be dispensed with so as to be kept out of the reach of children. When adults are using medicine, it is better not to use them in the presence of children, since children are generally fond of imitation and mimicry.
- A screen should be placed in front of every heating and warming appliance. Special attention should be given to electric machines, and caution while in the kitchen is necessary.

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(1) Al-*Mushkilat As-Sulukiyyah inda Al-Atfal* [Problems Concerning Children's Behavior] by Dr. Nabîh Al-Ghabrah, p. 177.

- Knives, scissors and glassware should be kept out of the reach of children.
- Some toys for chidren are dangerous. playing with ropes and plastic bags may present the danger of choking. Similarly dangerous is eating nuts in a playful way, like throwing them in the air and catching them by mouth.
- A baby should not sleep in his mother's bed. Light pressure on the baby by the unwary mother may end with choking or even death.
- Windows of the upper stories should be sturdily built, and the railings should be so high as to prevent children from seeing through or climbing them.
- Electric and mechanical machines are dangerous. A child's fingers or hands can possibly get caught.
- The outer door or gate should always be locked, lest any of the children should stray out un-noticed.
- Care should be taken while closing or opening doors for fear of minor injuries to hands or feet.

Thus, we have above the positive and protective means offered by Islâm for the physical education of children; and doubtless we stand in great need nowadays to adopt these means, so that the younger generation would be able to undertake the responsibility of spreading the message of Islâm.

Chapter Four

The Responsibility for Intellectual Education

This means the mental upbringing of the young according to the concepts of Islâm, together with elements of modern scientific knowledge. Here, educators are responsible for:

1. Education
2. Intellectual enlightenment
3. Mental Health

Educational Responsibility

In this respect, Islâm has laid a great responsibility on parents and educators for the proper upbringing of the young, culturally as well as mentally. Here we find many *âyât* (verses) from Qur'ân and many *Hadîths* urging for the acquisition of knowledge. In the words of Allâh ﷻ we have:

﴿ هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَ ﴾

"Are those who know equal to those who know not?..." (Az-Zumar, 9)

Again, we have:

﴿ وَقُل رَّبِّ زِدْنِى عِلْمًا ﴾

"And say: "My Lord! Increase me in knowledge." (Ṯâ-Ḫâ, 114)

Also, we have:

﴿ يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ دَرَجَٰتٍ ﴾

"Allâh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allâh is Well-Acquainted with what you do." (Al-Mujâdalah, 11)

In regards to *hâdith*, we have, as related by Abû Hurairah ؓ, the Messenger ﷺ saying, *"Anyone who follows a way for seeking knowledge, Allâh will guide him along a way leading to the Garden."*

Again, we have Imâm Muslim relating from Abû Hurairah the

Messenger ﷺ said, *"When Ibn Âdam (a person) dies, his deeds are extinct, except for three accomplishments: on-going donations, or some useful knowledge for others, or a righteous son who would invoke the blessings of Allâh for him."*

Finally, we have At-Tirmidhi relating from Abû Hurairah that the Messnger ﷺ said, *"This world is cursed, and whatever is worldly is also cursed, except the remembrance of Allâh, and what is associated with it, and anyone teaching or learning that."*

Based upon these precepts from the Qur'ân and *Sunnah*, Muslims since the time of the mission, and following generations, dedicated themselves to the study of universal realities, taking knowledge from other civilizations and putting information into the context of Islam. The entire world went on for centuries adopting much of this culture until the Western Renaissance. This also made much use of the Muslim contributions in Sicily, Andalus and the period of the Crusades. This is in fact, what has been acknowledged by equitable philosophers of the West.

What is the secret behind this cultural and scientific enlightenment?

Of course, the secret lies within the principles of the eternal *Sharî'ah*:

- Islâm cares for spirit and matter, the present life and the Hereafter, and its motto is found in the words of Allâh ﷻ,

﴿ وَٱبْتَغِ فِيمَآ ءَاتَىٰكَ ٱللَّهُ ٱلدَّارَ ٱلْآخِرَةَ ۖ وَلَا تَنسَ نَصِيبَكَ مِنَ ٱلدُّنْيَا ۖ ﴾

"*But seek, with that (wealth) which Allâh has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world...*" (Al-Qaṣaṣ, 77)

- Islâm also calls for human equality, as seen in His Words ﷻ:

﴿ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ﴾

"*Surely the most honorable among you in the providence of Allâh are the most pious...*" (Al-Hujurât, 13)

- Again, Islâm encourages friendship and co-operation, as in the Words of Allah ﷻ:

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ ﴾

"O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another..." (Al-Hujurât, 13)

- The principles of Islâm encompass all laws of stability and evolution, and satisfy the needs of humanity at every time and place.
- Islâm is a religion that makes education compulsory starting from the very tender years of children. Here we have Ibn Mâjah relating after Anas ؓ, that the Messenger of Allâh ﷺ said, *"The quest for knowledge is an ordinance on every Muslim."* Ibn Mâjah also relates after Abû Sa'id Al-Khudrî ؓ, that the Messenger of Allâh ﷺ said, *"Anyone who keeps secret any information about religion that Allâh has revealed, and that is of benefit to people, will be shackled by Fire on the Resurrection Day."*
- In regards to knowledge, Islâm has spoken of two types: obligatory and optionally collective. Recitation of the Qur'ân, rules of worship, matters of lawfulness and unlawfulness and every ordinance for individuals relating to worldly and religious ordinances are obligatory on every Muslim male and female. All useful knowledge related to agriculture, industry, commerce, medicine, geometry, electricity, and even nuclear science-all of these are optionally collective. If a group of Muslims acquire any of these types of knowledge, the responsibility will be abrogated from the rest of the community; and if no group achieves such knowledge, all the community would be held responsible.

Such ordinances represent the secret of the great impulse provided by Islâm for the flourishing of culture and civilization among the early generations of Muslims. So the cultural decadence

we see nowadays is the result of ignorance, on the part of Muslims, of the noble realities of Islâm, of the estrangement of Islâm from all fields of life today, and of the attack of Islam's enemies. The result of all this is the separation of state from religion, and the confinement of Islâm within the realms of worship and ethics.

So, the day the Muslims come to understand the truth of Islâm, adopt its comprehensive system in all fields of life, and become wary of the conspiracies of its enemies, then they can regain their ascendancy, and can be the best nation that Allâh has created as the leader of humanity.

Again, we have to emphasize the fact that the duty of educators is to teach the young how to recite the Qur'ân, to know the history of the Prophet ﷺ and his Companions, and relevant *Sharî'ah* teachings. This is in accordance with the ordinance by the Prophet ﷺ related by At-Tabarani: *"Emphasize, in the education of your children, three areas: love for your Prophet, love for his household, reciting the Qur'ân, for the upholders of Qur'ân will be in the shade of the throne of Allâh on a Day when there is no shade except the Throne's shade."* Such education should start from the early years, when the young have a fresh memory, and are more readily inclined to education.

What should be the share of women in such education?

Here, scholars have unanimously agreed that women's obligatory share is the same as that for men, for two reasons:

1. Women are equal to men in legal capacities, i.e. prayer, fasting, *Zakah* (poor-dues), pilgrimage, selling, buying, pawning, deputizing, as well as commanding goodness and forbidding evil, and all such responsibilities, with the exception of some ordinances of which women are exempted by the Grace of Allâh ﷻ.

2. Women are equal to men in regards to reward in the Hereafter.

We have these words of Allâh ﷻ:

﴿ أَنِّي لَآ أُضِيعُ عَمَلَ عَٰمِلٍ مِّنكُم مِّن ذَكَرٍ أَوْ أُنثَىٰ بَعْضُكُم مِّنۢ بَعْضٍ ﴾

"I do not waste the deed of any doer among you, any male or female-the one of you is as the other..." (Al 'Imrân, 195)

Again we have the Words of Allâh ﷻ:

﴿ وَمَن يَعْمَلْ مِنَ ٱلصَّٰلِحَٰتِ مِن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ يَدْخُلُونَ ٱلْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴾

"And whosoever does (enough) deeds of righteousness, be it male or female, and he is a believer, then those will enter the Garden, and will not be done an injustice, even as a groove in a datestone" (An-Nisâ, 124)

Many *Hadith*s prove that Islâm has attached great importance to the education of females. Here are some of them:

At-Tirmidhi and Abû Dâwûd relate that the Messenger ﷺ said, *"Anyone who has three daughters, or three sisters, or two daughters, or two sisters, who gave them proper education, who brought them up benevolently, and who provided for their marriage, will go to the Garden (Paradise).* Another phrasing of this *Hadith* says: *"Any person who has a maid, whom he efficiently educated, and taught her good manners, then he emancipated and married her, will have double reward."*

Al-Bukhârî and Muslim relate in *As-Sahihayn* that the Prophet ﷺ used to single out some days during which he taught the women some of what Allâh taught him. Once a woman said to him: "O Messenger of Allâh, men have already taken most of your time for their education, give us of your time one day during which we come to you to teach us some of what Allâh taught you." So the Prophet ﷺ said, *"Let your gathering be on such and such days."* So they gathered on those days, and he taught them some of what Allâh taught him. All of these texts, besides many others, show

that Islâm has prescribed that useful knowledge and education should be given to women.

Historically speaking, women in Islâm achieved brilliant heights in education and culture during the early Islamic days. Some of them were writers, poetesses and physicians; and some of them related *Ahadîths*. Al-Hafiz Ibn 'Asâkir even said that more than eighty women, amongst other men, related *Hadiths* to him.

Such cultural and social congregations for women should be kept apart from male congregations, to ensure their integrity and chastity, to always enjoy good reputation, and highly respectable character.

Evidence forbidding intermingling: Here, evidences are many, some of which are: Allâh ﷻ says,

﴿ وَإِذَا سَأَلْتُمُوهُنَّ مَتَٰعًا فَسْـَٔلُوهُنَّ مِن وَرَآءِ حِجَابٍ ﴾

"And when you ask them (women) for any thing, then ask them from behind a curtain..." (Al-Ahzâb, 53)

Of course, this *âyah* (verse) was sent down about the wives of the Prophet ﷺ, but the address is general. For, if the address is about the Prophet's wives whose chastity and purity are definitely above every blemish, and they are still commanded to be veiled and forbidden intermingling with males, then other women, with all the more reason, have to keep their veil; and that is what is called conclusive evidence, evidential concept by legal theorists. Here we have the Words of Allâh ﷻ:

﴿ قُل لِّلْمُؤْمِنِينَ يَغُضُّوا۟ مِنْ أَبْصَٰرِهِمْ وَيَحْفَظُوا۟ فُرُوجَهُمْ ذَٰلِكَ أَزْكَىٰ لَهُمْ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا يَصْنَعُونَ ۝ وَقُل لِّلْمُؤْمِنَٰتِ يَغْضُضْنَ مِنْ أَبْصَٰرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ... ﴾

"Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allâh is All-Aware of what they do. And tell the believing women to lower their gaze

(from looking at forbidden things) And protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent and to draw their veils all over bosoms and not to reveal their adornment except to their husbands, or their fathers..." (An-Nûr, 30-31)

So long as the *âyah* prescribes, among other things, the casting down of gazes, veiling the head and bosom, and displaying adornment only for near relatives, does not this indicate that Muslim women have to preserve their decorum and chastity and to keep from intermingling with strange men?

Again we have the Words of Allâh ﷻ:

﴿ يَٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّأَزْوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ ٱلْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَٰبِيبِهِنَّ ذَٰلِكَ أَدْنَىٰٓ أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴾

"O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies. That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allâh is Ever Oft-Forgiving, Most Merciful." (Al-Ahzâb, 59)

How can we then imagine Muslim women intermingling with strange men, and we already know that they are commanded to be veiled and to wear full garments? Now we have the following *hadith* related by At-Tirmidhi that the Messenger of Allâh ﷺ said, *"No male can be alone with a female, but that Satan new the third."*

Again, another *hâdîth,* related by Al-Bukhârî, mentions that the Messenger of Allâh ﷺ said, *"Beware of entering women's houses."* Here, one of the Companions said, "O Messenger of Allâh, even if the male is an intimate relative?" The Prophet ﷺ said, *"The presence of such an intimate relative means death."*

So all of these texts, whether from the Qur'ân or *hâdiths* definitely prohibit intermingling in a way that does not leave

room for doubt or dispute. So those who allow intermingling and claim that they have lawful justifications and social and psychological reasons, are actually fabricating falsehoods, ignoring human instincts, and disregarding the despicable facts of modern intermingling societies:

a. Their falsehood is clearly opposed to the previous texts.

b. Their ignoring human instincts is rebutted by the fact that Allâh has equipped both male and female with an instinctive attraction towards each other; so do such proponents of intermingling intend to change human instincts and sentiments? Actually, if intermingling is allowed ever since childhood, and if such intermingling is claimed to arouse no sexual instincts, then we would expect that amity and mercy between husband and wife, as inspired by Allâh, would be replaced by cruelty and loss of sexual inclinations. Of course, this is contrary to what we see and observe.

As for those people who ignore the distressing situation related to intermingling of the two sexes as a result of the development of human societies, then they should ask Western and Eastern societies about the irresolute morality pervading there. It is noteworthy that intermingling of the two sexes is common among all classes of the society on all levels. In this connection, I should put before the parents and educators the following facts:

The plottings of imperialism, Judaism and Crusaders aiming at corrupting Muslim societies by disrupting the religious principles and moral values among male and female youths through widespread licentiousness. Women are the first goal in that vicious plotting because she is the essential centre of family and societal life. Those people who call for intermingling between girls and boys in Muslim societies in fact mean to implement the plans of the enemies of Islâm, whether they intend to or not.

It is the duty of parents, educators and authorities to not allow intermingling between boys and girls in schools and other fields in order to raise chaste and pure youth. Thus the society would be devoid of the evil of licentiousness.

2. Intellectual Enlightenment

Ideological awareness means that the child should be loyal to Islâm as a religion and state, the Qur'ân as a code of life, Islâmic history as an emblem for glory and pride, and Islâmic culture as a dynamic and enthusiastic activity. It is the duty of educators to teach the young the following facts:

a. Eternity of Islâm as a religion for all places and times.

b. To inform the young about the plans and plots drawn by the enemies: the Jews, Crusaders, the Communists, and Internalizers in order to destroy belief and plant seeds of disbelief in Muslim generations.

c. To present Muslim civilization and its impact on human life. But let us ask, what is the way to that awarness? The way to ideological awarness may be through many aspects:

- Intelligent teaching
- Excellent examples
- Deep knowledge
- Good companionship

Intelligent teaching means that children should be aware of the principles and characteristics of Islâm. Through such teaching the child will undoubtedly be loyal to Islâm, the Qur'ân, active work, and *Jihâd* (fighting for the sake of Allâh).

By excellent examples, children should be in the hands of competent educators who understand Islâm, are enthusiastic for it, fight in its way, enforce its prescribed laws, and are never afraid of the reproaches of those who find fault. There is no doubt that

when children are within the close proimity of excellent examples, that would raise their sense of piety, *Jihâd*, truthfulness in worship and in fighting the enemies.

Intelligent knowledge is to put between the hands of the children, even small-book libraries containing many historical narratives about Islâm, dealing with Muslim heroes, history, righteous conduct and news of pious people. Such books should include books about Islamic principles and battles against the enemies. Magazines about Islâm should also be there.

It is the duty of educators to select for every age group those books, magazines and stories which are suitable for its age and culture. Good companionship means that the educator should select for their children righteous companions with proper understanding of Islâm, intelligence, and awareness of the comprehensive nature of Islamic culture. At last, I want to whisper this fact in the ear of the educator:

Is it not sorrowful and painful to see our youth attain the age of puberty while they have little knowledge about Islâm and its characteristics?

Is it not painful to see our children learning at school so much about western philosophers and eastern scholars while they know little about the lives of our heroes and our great thinkers?

Is it not shameful that our children have graduated from their schools while their thoughts have been so distorted by western culture that, many among them, may be enemies to their religion, history and culture?

Is it not shameful that our children of these generations read books on atheism, indecent magazines and afflictions of immoral stories? At the same time, they are uninterested in reading books about the principles of Islâm and books that show the faces of their enemies?

It is the full responsibility of educators towards their children to promote intelligent ideas, right understanding and preservation of belief.

3- Mental Health

This responsibility concentrates on the health of the minds of children. This would also mean fighting the spreading evils which try to destroy intellect, memory and the body. We have already dealt in full detail in the chapter of " Responsibility for Physical Education", with such evils and as drinking wine, masturbation, smoking and promiscuity.

To sum up what we have mentioned in this chapter; education, ideological awareness and mental health, present their main responsibility. Then, it is the duty of parents and educators to uphold these responsibilites so as to raise the ideological awareness of the educated generation.

Chapter Five

The Responsibility for Psychological Education

Psychological education means training children from an early age to be bold, frank, having the capacity for goodness to others, to be self-disciplined when angry and of sound moral behavior. The aim of this education should be to keep the personality of the child steady and balanced. It is the duty of educators to train the child to avoid all factors which may affect his honor and dignity or harm his human personality in a way which may lead him to pessimism and envy.

Among the most important factors which educators should try to do is to free their children and pupils from such phenomena:

- Shyness
- Fear
- Inferiority complex
- Envy
- Anger

I will first discuss these phenomena, then show how they may be remedied in the light of Islâm.

Shyness

It is well known that shyness is usually part of the nature of children. It may be that the first symptoms start the fourth month. After the completion of a year, shyness becomes evident in the child turning away his face, closing his eyes, or covering his face with his hands when a stranger talks to him. Starting from the third year, the child feels shy when he goes to a strange house, where he sits calmly in his mother's lap or sits beside her, all the time remaining silent. [1]

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(1) From the book: *"Al-Mushkilat As-Sulûkiyyah 'inda Al-Atfal"* p. 153.

Inheritance may play its role in the child's shyness. It cannot be denied that his environment also has a great influence on either increasing shyness or regulating it. Surely those children who mix with others will be less shy compared with others who do not.

The remedy for this problem will be to encourage children to meet people and be friendly with them by accompanying their parents when they visit friends and relatives, or by asking them kindly to speak with others, young or old. Such visits help to eradicate shyness and increase the child's self-confidence.

Here are some historical precedents, as well as Prophetic *Hadiths* which provide educators with good examples related to the means our forefathers adopted to teach their children boldness, and overcome shyness.

- Al-Bukhârî narrates from Abdullâh Ibn 'Umar ﵁ that the Prophet ﷺ said, *"Verily, among trees there is a tree whose leaves do not fall such tree is like a Musilm. So tell me, what it is."* The companions named some desert trees, then Abdullâh said, "I guessed that it was the palmtree, but I was shy to speak." Then the companions said, "Tell us O Prophet of Allâh" Then he said: *"It is a palmtree."* (1) In another narration, 'Abdullâh said, "I did

(1) Al-Bukhârî, *Kitab Al-'Ilm*, vol. 1, p. 145.

Ibn Hajar said in Alfath: this *Hadîth* offers many hints:

1. Scholars should make a test for their students and should clarify to them whatever they could not grasp.

2. It urges them to try to understand and gain knowledge.

3. It commends shyness unless it will lead to the loss of a benefit. That is the reason why 'Umar hoped that 'Abdullâh would not have remained silent.

4. It provides the proof that the palmtree and its fruit are blessing.

5. It sets examples of giving explanations and gives concrete images to allow better understanding.

6. It shows that a minor should respect those who are older, so that he would give priority to his father. It is the duty of a minor not to forestall with what he understood even if he thinks he is correct.

want to say that it is the palmtree, but I was the youngest one among them." In another narration, 'Abdullâh says, "I saw Abû Bakr and 'Umar silent so, I did not like to talk. But when I told my father about this he said, 'If you had said it, that would have been more valuable to me than reddish livestock."

- Muslim narrated after Sahl Ibn Sa'd As-Sa'idi ﷺ that the messenger of Allâh ﷺ was offered a drink. He drank for it. On his right was a child and on his left was an old men. He asked the child, *"Would you allow me to give these people to drink?."* But the child said, "By Allâh, no. I would never give up my share from you to anyone else."

- Al-Bukhârî narrated from Ibn Abbâs ﷺ that when he was under the age of puberty, he said, 'Umar ﷺ accredited him as consultant among other wise men who had fought at Badr. It seems that some of these wise men felt unhappy about this, so some of them said, "Why is this boy alone allowed to be with us, while we have ones of similar age?." 'Umar replied, "You are well aware that the Prophet had given the blessings of his invocation when he said, 'O Allâh may you grant him legal knowledge and religious interpretation!'" On another occasion, 'Umar invited the same young man to the same company to prove the validity of his opinion. So 'Umar asked them about the interpretation of these words from the Qur'ân:

﴿ إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ﴾

"When there comes the Help of Allâh (to you, O Muhammad ﷺ against your enemies) and the conquest (of Makkah)." (An-Nasr, 1)

7. It proves that a great scholar may be outstripped in understanding by minors.
8. It points out that the world is held in contempt, by 'Umar who judged the understanding of his son on an issue that equals "*Humur An-Na'am*" a reddish live stock, that was highly valued and very expensive. *Fathu Al-Bari*, vol. 1., p. 146, 147.

So some of them said, "Allâh has ordered us to praise Him and pray for His forgiveness, since He is bounteous to us with victory and conquest." Others remained silent and did not say anything. Then 'Umar said, "Is that so, Ibn Abbâs?" I said, "No." 'Umar said, "What would you say?" I said, "This verse means the end of the Prophet's life, as indicated by Allâh." Thus, Allâh said, "When the victory of Allâh and the conquest", That was a sign of your term appointed for you; so, celebrate the praises of your Lord, and pray for His Forgiveness, for He is Oft-Relenting" (in forgiveness). Then 'Umar said, "I have no knowledge about it except what you say."

- As the Commander of the faithful, 'Umar Ibn Al-Khattâb was passing along a road in Madinah, when he saw children playing. Amongst them was 'Abdullah Ibn Az-Zubayr. Then all the children ran away, being afraid of Umar. But Ibn Az-Zubayr was the only one who remained where he was and did not run away. When 'Umar reached him; 'Umar said, "Why did you not run away like the others?" Ibn Az-Zubayr promptly said, "I have not committed any offense to make me run away, and the road was not too narrow for me to make way for you."

- When 'Umar Ibn Abdul-Aziz was chosen as caliph, delegations came to congratulate him from everywhere, among these delegations was the Hijaz delegation. A child of ten in that delegation took the initative to talk. Then 'Umar said to him, "You should wait until a more mature person has spoken." The child said, "May Allâh support you the Commander of the faithful with His help. A person is judged by his smallest limbs; his heart and his tongue. A person has a right to speak when Allâh has graced him with a fluent tongue and a knowledgeable heart. If the criterion for worth was age; O Commander of the faithful, some older person would be worthier of presiding over our present meeting." So 'Umar was surprised at such audacity

and then commented in verse: "Seek knowledge, for no one is born a scholar. And a person with knowledge is different from an ignorant one. Surely the senior of a community who has no knowledge is really a minor, in case he is in a congregation."

These instances prove that the children of our forefathers' generation (*salaf*) were reared to be far from shy, cramped, or depressed, because they were trained to be daring, and they used to attend congregations in the company of their fathers, and to visit friends. In addition, the first generation encouraged their intelligent, eloquent children to address their elders, and were even consulted on public affairs and scientific questions in the presence of scholars and thinkers. All of that helps to train children in eloquence. So it is the duty of educators nowadays to encourage children to be frank but respectful, bold but give full credit to seniors.

It is our duty to distinguish between shyness and diffidence, for diffidence leads to a feeling of loneliness and alienation, whereas shyness leads to sound morals and commitment to the teachings of Islâm.

Fear

It is a psychological trait that may exist in both young or old, and male or female. This phenomenon may be commendable as long as it is within natural limits in children, because it will be a means for protecting the child from accidents and risks. But excessive fear would cause anxiety to children and hence it may become a psychological problem.

Psychologists say that in the first few years, a child may be frightened by a sudden noise or the sudden fall of something. The child may be afraid of strangers starting with the first six months of age approximately. But at the age of three, he will be afraid of many things such as animals, cars, slopes and water. In general, females

are more afraid than males. Again, fright may also come as a result of the child's imagination. So the more imaginative the child is, the more easily frightened he becomes.[1] There are many factors behind the increase of fear; important among these factors are:

- Fear caused by mothers when speaking about *jinn*, darkness and strange creatures.
- Too much fondling by mothers, excessive care and preoccupation-with children.
- Raising children in loneliness, and seclusion.
- Telling fairy stories concerning *jinn* and devils.

To treat this phenomenon, the following are to be taken into consideration:

1. To raise the child from the very beginning on belief in Allâh and worshipping him. The Qur'ân tells us about this:

﴿ إِنَّ ٱلْإِنسَٰنَ خُلِقَ هَلُوعًا ﴿١٩﴾ إِذَا مَسَّهُ ٱلشَّرُّ جَزُوعًا ﴿٢٠﴾ وَإِذَا مَسَّهُ ٱلْخَيْرُ مَنُوعًا ﴿٢١﴾ إِلَّا ٱلْمُصَلِّينَ ﴿٢٢﴾ ٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَآئِمُونَ ﴾

"Verily, man (disbeliever) was created very impatient; Irritable (discontented) when evil touches him; And niggardly when good touches him. Except those who are devoted to Salât (prayers). Those who remain constant in their Salât (prayers)" (Al-Mâ'rij, 19-23)

2. To give the child suitable amounts of freedom concerning his behaviour, bearing responsibility and acting according to his growth and developing capacity.
3. Restrain from frightening the child- especially when he cries- by stories about hyenas and demons, *Jinn* and devils, if we want him to be free of fear and to train him to be bold and brave.
4. To enable the child to mix with others and to give him the

(1) See "*Al-Mushkilât As-Sulukiyya 'inda Al-Atfal*" (Problems Concerning Child's Behavior) by Dr. Nabih Al-Ghabrah.

opportunity to make friends and acquaintances. Psychologists also recommend that the child knows more about things that may frighten him, such as darkness. So there is no harm to switch off the light suddenly at times. If he fears water, there is no harm if plays with a little water in a small container; and if he is afraid of electrical appliances, there is no harm if we show him some of their parts and then allow him to see the whole machine and similar ones. [1]

5. Introducing them to the battles of the Prophet ﷺ and of the herioc early generations and prompting them to follow the example of the great companions, followers, leaders and conquerors, in order to inspire in them a sense of bravery, heroism, and *Jihâd* (fight in the way of Allâh). Sa'd Ibn Abu Waqqâs ﷺ said in this regard, "We (the Companions) used to teach our children stories about the battles of the Prophet ﷺ, as we used to teach them verses of the Noble Qur'ân." In this respect, we should refer to the conduct of the sons of some great companions and their heroic historical achievements, which serve well as noble examples for all generations.

Al-Bukhârî and Muslim have reported that Abdur-Rahman Ibn 'Awf ﷺ said, "While I was standing on que on the day of Badr battle, I looked to my right and my left, and saw two young boys of the helpers *(Al-Ansar)*. Then one of them signalled to me saying, "O my uncle, Do you know Abû Jahl?" I said, "Yes, What do you want him for?" The young boy said, "I have been told that he abuses the Prophet ﷺ, by Allâh, in whose hand is my soul, if I see him, I will not part from him until one of us meets death." I was surprisd, at the boy's resoluteness. Then the other boy also signalled to me saying the same thing. Soon, my eyes fell upon Abu Jahl walking among his people. Then I said to the two boys; "Can

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(1) ibid p. 152.

you see him? That is the man about whom you were asking." At once, they lifted their swords and attacked him unawares and killed him. Then they went to the Prophet ﷺ and told him what they had done. Then, he said, "*Who is the one who killed him*?" Both of them said, "I killed him." The Prophet said, "*Did you wipe your swords?*" They both said, "No." So The Prophet looked at the two swords and said, "*Both of you have killed him.*" After that, the Prophet offered the belongings of Abû Jahl to Mu'âdh Ibn 'Amr Ibn Al-Jamûh and Mu'âdh Ibn afrâ ﷺ.

Again Ibn Sa'd in his book, "*Ṯabaqât Ibn Sa'd*" narrates from Sa'd Ibn Abî Waqqâṣ ﷺ who said, "I saw my brother Umayr Ibn Abî Waqqâṣ before the Prophet ﷺ marshalled us on the day of Badr trying to hide. So I said, 'O my brother, what is the matter?' He said, 'I am afraid that the Prophet ﷺ may see me, then he will reject me, and I like to go to fight, perchance Allâh will honor me with martyrdom.' Sa'd said, 'So my brother presented himself to the Prophet ﷺ who rejected him because of his young age. Then he began to cry, so the Prophet accepted him. Sa'd Ibn Abu Waqqâṣ ﷺ said, "I used to blow the knots of his sword due to his young age. So he was then killed when he was sixteen.

When the Muslim army went to *Uḫud* to meet the disbelievers, the Prophet ﷺ was marshalling the army. Then he saw some minors who were among the men to be with the *Mujahidin* (fighters in the way of Allâh) with the desire of exalting the word of Allâh. The Prophet ﷺ had compassion for them and did not allow them to fight. Among those who were rejected by the Prophet ﷺ were Râfi'e Ibn Khudayj and, Samurah Ibn Jundub. But later he accepted Râfi'e, when he was told that Râfi'e was an expert archer. Then Samurah began to cry, and said to his father-in-law, "The Prophet ﷺ accepted Râfi'e, but he rejected me although I won against Râfi'e." When the Prophet ﷺ was informed of this, he told them to fight each other. When Samurah won, the Prophet ﷺ

accepted him.

It may be deduced from these historic examples and others that the sons of the Companions were very brave, rare and herioc ideals for *Jihâd*. That was due to their good education, which was taught to them at the Prophetic school, Muslim homes and Islamic society of believers, and the *mujâhidîn*. Furthermore, even mothers encouraged their sons to *Jihâd* and sacrifice. One mother who was informed of their martyrdom said these immortal words: "Praise be to Allâh, Who has honoured me by their sacrifice, and I do pray Allâh to get together with them on the Day of Judgement in the abode of His Mercy."

This distinguished generation was raised honoring these characterstics, because they were taught from the very beginning archery, swimming and horse-riding. They were not reared on excessive loneliness; they were accustomed to mingling with others of kin of the same age. They were taught lessons on the history of heroes and conquerors, in addition to this, they benefited from the ideals they cherished in their childhood.

Thus on the day parents and educators raise their children to adopt these values, the new generation will be uplifted from anxiety to confidence, from fear to courage and from humility to honour and glory.

Inferiority Complex

Inferiority is a psychological state that affects some children as an inborn illness, as a disease or as a result of ill-treatment or economic factors. The factors which cause such a complex are:

1. Being despised and insulted
2. Being over-indulged
3. Unjust treatment by family members
4. Physical deformities

5. Being an orphan

6. Poverty

Being despised and insulted are unfair reasons for the child's sense of inferiority and psychological disorder. So, we sometimes hear that the mother or father condemn a boy publicly when he slips the first time and label him immoral.

If he lies once, they call him a liar. If he happens to slap his younger brother, we call him wicked. If he convinces his young sister to give him her apple, we call him deceitful. If he takes something from his father's pocket, we call him a thief; and if we ask him for a glass of water and he is not ready to respond quickly, we call him lazy. So we chide him publicly before his siblings and the family at the very first fault.[1] Sometimes such chiding may take place before his parent's friends or before strangers whose children had been seen and met before. This may make a child look down upon himself and lack self-respect. This may also cause him psychological problems and may develop envy and hatred towards others. How can we hope from our children obedience and benignity as well as respect, when we have inculcated in them the seeds of deviation such as disobedience and revolt?

One day, a man came to 'Umar Ibn Al-Khattab ﷺ to complain about his disobedient son, so 'Umar had the boy brought to him and he blamed him for his disobedience. Then the boy addressed 'Umar by saying, "O Commander of the faithful! Are there no rights for a boy against his father?" 'Umar said, "Yes." Then the boy said, "What are these rights O Commander of the faithful?" 'Umar said, "To choose a good mother for him, to select a good name for him and to teach him the Qur'ân." Then, the boy said, "O Commander of the faithful,

(1) See in "*Akhlâqunâ Al-Ijtimâ'iyyah*" (Our Social Morals) by Dr. Mustafa As-Sibâ'î, p. 159.

my father has not accomplished any of these rights. As for my mother, she was a black slave for a Magian; As for my name, he has named me Jual (beetle); and he has not taught me even one letter from the Qur'ân." Then 'Umar turned round to the man and said, "You came to me complaining about disobedience on the part of your son, whereas you have not given him his rights. So, you have made mistakes against him before he has made mistakes against you."

Of course, such bad words said by a father may have come only for disciplining the young. But we should know that the treatment for such minor mistakes should not be of such severity as to have serious effects on the psychological well-being of the young, or make him accustomed to abuse and cursing. But what is the treatment according to Islâm for a child when he commits mistakes and minor sins?

The right treatment is to tell him his mistakes in a lenient and kind manner, and to remind him that what he did is not satisfactory. Then, if he understood that and promised that he would act properly, then we have achieved the goal of rectifying his deviation. Otherwise, the treatment will be dealt with in other ways as indicated under the topic of "Treatment by Punishment" in the third section of this book, "Education of Children", if Allâh wills.

To sum up, we should know that despising or being cruel to children, particularly in the presence of others, is a major factor in breeding humility in him, and immoral behavior. The best treatment is to draw the attention of the child to his mistake in a gentle and persuasive way by means of explanation. It is the duty of educators not to rebuke children in the presence of others. If this should be done it must be in a gentle way. This is the way of the Prophet ﷺ in reforming, rearing and reconstructing their deeds.

Over indulgence may be a serious factor in psychological as well as

moral deviation. Among its expected results is shyness, servility, lack of courage, confidence and gradually going toward unsteadiness.

The result is that this may produce a sense of envy and hatred for others. Thus he begins to see that other people are steady while he feels cowardly and fretful. A child sees people active and are occupied while he keeps silent and feels apathetic. Such a child sees people meet and cooperate with each other, while he lives in loneliness away from people. How can a child with these traits be a normal human being? Will he be a productive member of society? Will he be a person who has an independent personality that has confidence and trust in himself? Since the reply here will be, "No", then, why do parents, especially mothers, exaggerate in indulging their children?

Among the evidences of incorrect education by mothers is that some of them do not permit their children to do jobs they are able to do out of supposed mercy and kindness. A mother may take her child in her custody permanently. A mother may not allow her child for a moment out of her sight. A mother may not deter her child when he damages the furniture of the house, or when he sits on the table or when he writes on the wall with his pen.

The phonemenon of excessive fondling may have very negative results when Allâh bestows upon parents a child after long years of deprivation or when the mother gives birth to her child after many miscarriages or when a mother gives birth to a male after many females or when Allâh cures a child after a serious illness. But what about the treatment which Islâm prescribes for doing away with this phonemenon?

- Islâm prescribes here deep faith in Divine Decree and determination on the part of parents. So they should believe that nothing will happen to them or to their children as regards to health or sickness, favours or disfavours, offspring or sterility,

richness or poverty, except what Allâh has decreed and according to His Will.

- To educate children in a gradual manner. If advice and admonition prove to be effective, then it is wrong for a guardian to ignore him. If ignoring is helpful, then, it is unbecoming of a guardian to resort to beating. And in case of the inability of a guardian to achieve compliance on the part of his child, then he has the right to light chastisement.
- To rear the child from the very beginning to be self-confident and have moral courage.
- To follow the good example of the Prophet ﷺ from boyhood until maturity when Allâh sent him the Message.

Now let us give some examples from the life of the Prophet's childhood up to maturity as a source of guidance for educators and enlightment for the new generation. The Prophet ﷺ was a shepherd in his youth for the people of Makkah. He also played with other children. He carried stones with the elite of Quraysh in order to build the *Ka'bah*. The Prophet ﷺ travelled twice for trade. The first was with his uncle Abû Ṯâlib before he attained maturity. The second was his trading for Khadîjah, was after he had attained maturity. The Prophet ﷺ was so bold that, when a person asked him to swear by Lât, and Uzzâ, he said, *"Do not ask me to swear by them, for, by Allâh, I detest nothing more than them."* The Prophet ﷺ participated in the war of Al-Fujjâr helping his uncles by collecting fallen arrows for them. The Prophet ﷺ was equipped with wisdom and sagacity, that is why Quraysh asked his opinion about placing the Black Stone.

These glimpses from the life of the Prophet ﷺ in his childhood, indicate the educational methodology to be followed by educators with their children. It is well known that the Prophet ﷺ is the best example for us all through his childhood, youth, and from his

maturity, to the end of his life.

To sum up, over indulgence is one of the decisive factors in causing children to deviate. Thus, it is the duty of parents- especially mothers to adopt the principles laid down for rearing children; among these principles, is moderate affection for children, and teaching them compliance with the Commands of Allâh. Among these is chastisement of children in case of misconduct. Also, teaching children to be independent.

Finally, among these principles is to teach the child to follow the Prophet's example at all stages of his life. The day when educators adopt the above concepts, they will help avoid damaging their children's personalities and help in promoting moral standards.

Unequal treatment of children is considered the gravest factor in the psychological deviation of children, in addition to the resultant sense of self-abasement, envy and hatred. The greatest educator ﷺ guided parents to be just in dealing with their children:

Al-Bukhârî and Muslim narrated after An-Nu'mân Ibn Bashîr that his father came to the Prophet ﷺ and said, "I have given this child of mine this servant who was in my service." The Prophet ﷺ said, *"Have you given each of your children a servant like that?"* My father said, "No." The Prophet then said, *"Take back what you gave him."* In another narration, the Prophet ﷺ said, *"Did you do the same with all your children?"* The father said, "No." Then the Prophet ﷺ said, *"Fear Allâh and do justice between your children."* Then my father went back and took back that gift. Another narration says, the Messenger of Allâh ﷺ said, *"O Bashîr, do you have any children other than this one?"* My father said, "Yes." Then the Prophet ﷺ said, *"Did you give each one of them the same?"* He said, *"No."* the Prophet ﷺ said, *"Do not ask me to testify because, I do not testify to injustice."* After that the Prophet said, *"Would you like your children to be equally benign to you?."*

My father said, "Yes." The Prophet ﷺ finally said, *"Then no, "You should give equal gifts to all."*

We may deduce from that *Hadith* the principles of justice, equality, and love for all children without any distinction between them. However, there may be evident reasons for a father's giving more care to some of his children than others. For example, a child may not be a favorite, because of being less beautiful or intelligent.

A child may suffer from physical infirmity, but in fact, all of these physical or moral reasons do not justify lack of care for the child or giving more care to his siblings. What is his crime if he is not beautiful?

Definitely the only solution to such problems is the order of the Prophet ﷺ, *"Fear Allâh and implement justice between your children."* This is what Allâh has decreed. It would also be faithful to act justly between children, males and females alike. All children then, should enjoy the spirit of love, equality, mercy, kindness, and just treatment.

Physical infirmities are also among the factors of deviation, because they lead in most cases to a feeling of inferiority and depression. So, when a boy or girl is affected with a physical infirmity like being blind or deaf or slow, or stammering, then he or she should find all kindness, love, care, and mercy from all the people who live with him or her, like parents' siblings and relatives.

This is in line with the saying of the Prophet ﷺ who said as has been reported by At-Tirmidhi and Abû Dâwûd, *"The people who have mercy on others, Allâh will have mercy on them. Have mercy on people on earth then Allâh will have mercy on you."*

But when we address anyone suffering from such defects calling him "one-eyed", "deaf", or "stammerer," then it is natural for these children to get all sorts of inferiority complexes, pessimism, and envy. So, it is the duty of educators to treat such children

wisely and mercifully. That kind of treatment would alleviate their inward feeling of inferiority and depression.

The second step is that educators should give advice and warning to every person that deals with such children, whether he is a relative or not, that he should be aware to not show them contempt, or to insult, or mock them.

The third step by educators is to choose for those children good companionship of moral integrity, who would help them feel that they are the object of their love and compassion. To sum up what was aforementioned, educators should deal with children with physical infirmities with love and mercy, look after them with care, and guarantee them good companionship.

Being an orphan may be a factor for a child's psycological deviation, especially if the orphan is living amongst people who do not take care of him, and do not treat him with kindness, mercy and love. Here, we find that Islâm is the religion that prescribes taking care of orphans in regards to livelihood and treatment, so that the child grows as a sound member of society, capable of performing his responsibilites.

Thus, Islâm entrusts looking after an orphan and caring for him to his kindred by blood and relatives. It is the duty of these people to give children kindness and to deal with them as they deal with their own children. In case of lack of guardians or relatives, then, it is the duty of the Islamic State to provide care and responsibility towards those children to supervise their rearing and guidance. The Islamic State should likewise look after foundlings and guarantee their livelihood.

Poverty is an important factor in the psycological deviation of children. Possibilities of deviation increase when the children find that their family lives in misery and deprivation. Matters will be worse when the child finds some of his relatives, children of his neighbours or his colleagues at school, in beautiful apparel and

happy circumstances, while he does not find provision or clothing. Islâm has dealt with poverty in two ways: First, it pays special respect to human dignity and care for the weak and poor. Second, Islâm has ordered social security, so it decreed *Zakâh*, (poor-dues) for fighting hunger and destitution. Islâm decrees that the ruler should offer jobs to each person who has the ability to work. It also ordained family guardianship for each child that is born as a Muslim, whether he is son of a ruler, official, or a simple craftsman.

Here, we read that Abû Ubayd, in his book, *"Al-Amwal"* (Property) narrates that 'Umar Ibn Al-Khattâb ﷺ imposed for each child a hundred dirhams plus the father's share from the State Treasury. That share increased with the growth of the child. This system was followed by Uthman, Alî and other Caliphs.

Furthermore, Islâm insists on implementing in the heart of every Muslim, the need for cooperation, solidarity and good will. So when the efforts of the state, together with the efforts of the society and individuals, fight poverty, it would be eradicated from Muslim society. Then the Muslim *Ummah* (nation) will enjoy security, solidarity and stability and the children of this society will be free from all psychological imbalances.

Envy

Envy is a desire on the part of one person to see the disappearance of another person's wealth or privilege. It is a dangerous psychological phenomenon which leads to the most evil results. Such a phenomenon has to be seriously dealt with by educators.

Before dealing with precautions and remedies for this phenomenon, it would be better to mention the reasons that kindle jealousy and envy in the hearts of children. Among these reasons are:

- The child may fear losing some of his privileges such as love and kindness, especially when another child has been born to the same family. He may imagine that this child would compete with him for love and kindness.
- Inciting jealousy between children, by mentioning that one is intelligent and the other is not.
- Favoring a certain child more than others, by fondling and, playing with him while neglecting, depriving, or beating the other.
- Forgiving one child's misdeeds and punishing another child for the least misdeeds.
- The child may live in severe poverty, while the community lives in luxury.

These are some of the reasons which lead to envy and hatred.

Here we find that Islâm has dealt with the phenomenon of envy with wise educational principles as follows:

- Making the child feel he is loved, for that was what the Prophet ﷺ did and always recommended to his Companions. Here are some examples:

  At-Tirmidhi narrated from 'Abdullâh Ibn Barîdah after his father, ﷺ who said, "While the Prophet ﷺ was delivering a sermon, Al-Hasan and Al-Husayin ﷺ came to the Prophet. They were wearing two red shirts and walked with difficulty. Then the Prophet ﷺ came down from the pulpit and carried both of them between his hands. Then he said, Allâh tells the truth, ***"And know that your possessions and your children are but a trial and that surely with Allâh is a mighty reward"*** (Al-Anfâl,28). I looked at those infants walking with difficulty, I could not pursue my talk and I took them both between my hands."

  Al-Bukhârî reported that 'Âishah ﷺ said, "A bedouin Arab

came to the Prophet ﷺ and said, 'Do you kiss your children! We certainly do not kiss them,' Then the Prophet ﷺ said, *'what can I do for you, if Allâh has taken away mercy from your heart?'"*

It should not be forgotten by educators, especially mothers, that measures should be taken to avoid provoking envy when a new child is born. In this case, measures should start many months before the birth of a child in the way of changing the bed of the older child, or sending him to a nursery. It is also recommended that the older brother may help his new brother in dressing, washing and feeding. It is also recommended that the older brother may play with his younger brother under the supervision of the mother. When a mother carries the baby for suckling, then it is commendable that the father plays with the older child, converse with him, and be gentle with him to make him feel that he is still the object of love and kindness.

Justice between children: educators should deal with justice between children, for this will help allay envious feelings among them; so children will live with their siblings and parents in love and kindness.

Educators should do every thing possible to get rid of envious feelings. So, in the case of a new baby, older children may feel their loss of love and kindess from their parents. The duty of the parents is to make the other children feel that their love and affection have not changed. It is the responsibility of parents to keep away from blaming and chastising. It is also the duty of parents to observe justice and equality between children. Thus, it is the duty of educators to be aware of arousing envy and jealousy, for the Prophet ﷺ warned against envy and prohibited it. Abû Dâwûd reported from Abû Hurairah that the Messenger of Allâh ﷺ said, *"Beware of envy, because envy eats up the good deeds as the fire eats up wood."* At-Tabarani narrated that the Prophet ﷺ said, *"People*

are good believers so long as they avoid envy."

Anger

Anger is a psychological and emotional state that a child may feel during his first days and continue to accompany him throughout all the stages of his life. Since anger is inherent in human nature from the day of his birth, it is a mistake to consider it totally evil, for Allâh ﷻ created man and gave him these natural instincts, inclinations and feelings. In fact, it has been a favor of Divine Wisdom for man's social interest. Among the benefits of anger is defense of self, religion, honour, as well as keeping Muslim lands from the plots of aggressors and conspiracies by imperial powers. Had not that phenomenon been provided by Allâh in human beings, Muslims would not have been able to fight the violations of the Commands of Allâh and His religion; nor would they have been able to repel the enemies of Islâm when they attack Muslim lands. This is, without doubt, commendable anger, which was manifested through some deeds of the Prophet ﷺ. If some sociologists and educators have included anger among evils, they were referring to the sort of anger for personal interests and selfish motives.

The Qur'an has commanded male and female believers to repress anger, repel evil with good acts, and turn away from ignorant people so that societies can achieve happiness, affection and Muslims can preserve their unity. Here Allâh ﷻ says,

﴿ وَعِبَادُ الرَّحْمَٰنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴾

"And the (faithful) slaves of the Most Gracious (Allâh) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness." (Al-Furqân, 63)

﴿ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴾

"who repress anger, and who pardon men; verily, Allâh loves Al-Muhsinin (the good-doers)." (Āl 'Imran, 134)

﴿ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ ﴾

"and when they are angry, they forgive." (Ash-Shû'râ 37)

The Prophet ﷺ praised those who repress anger and who restrain themselves in case of anger. Al-Bukhârî narrated that once a man said to the Prophet ﷺ, "Favor me with your counsel." Then the Prophet said, *"Do not be angry."* He repeated it again, saying, *"Do not be angry."* Imâm Ahmad reported in his *Musnad* that Ibn 'Umar ﷺ asked the Prophet ﷺ,"What makes me far away from Allâh's anger?" The Prophet ﷺ said, *"Do not be angry."* Al Bukhârî and Muslim narrated from Ibn Mas'ûd ﷺ who said that the Prophet ﷺ said, *"Whom would you consider brave?"* They said, "A person who could not be defeated." Then he said, "*No! A brave person is he who restrains himself when angry.*"

In fact, since the phenomenon of anger has its bad effects on the human personality, the mind, self-restraint, the cohesiveness and unity of society, then the duty of the people who rear up children is to deal with that phenomenon among children from the very beginning till they attain maturity.

The best treatment for the phenomenon of anger in a child is to keep him away from the reasons for anger. For example, if the reason and motive of anger are hunger then, it is the duty of educators to feed the child adequately because negligence here may lead to physical or psychological imbalance.

If the causes of anger are sickness then, it is the duty of educators to seek medical treatment for the child. If the causes of anger are blaming the child or insulting him then, it is the duty of educators to tell him never to use insulting words. If the causes of anger are that a child may try to imitate his parents then, the duty of parents is to give the child good example in forbearance,

patience and self-control.

When the causes of anger are over indulgence and a life of luxury then, the duty of educators is to be moderate in their love for the children and reasonable in spending upon them. In case the causes of anger are being despised and ridiculed, then, the duty of educators is to avoid such causes. Among the effective means of combatting anger is to provide him with the Prophetic example in fighting anger. Here are the stages of this method:

1. Change in the position of the angry person. Imam Ahmad narrated that the Prophet ﷺ said, *"When anyone among you feels angry while he was standing, then, he may sit down; in case anger has not abated, let him lie down."*
2. The child may resort to ablution in case of anger. Abû Dâwûd narrated that the Prophet ﷺ said, *"Anger is instigated by Satan. Indeed Satan has been created from the fire, the fire is extinguished with water. So when anyone of you is angry, then, he should make ablution."*
3. The child should resort to silence when he is angry. Imam Ahmad has reported that the Prophet ﷺ said, *"When anyone of you is angry, he should keep silent."*
4. The child should seek refuge with Allâh from Satan. It has been narrated in *As-Sahihayn* that two men abûsed each other in the presence of the Prophet ﷺ and one of them was red-faced, then, the Prophet ﷺ said, *"Verily, I do know that if he had said, 'I seek refuge with Allâh from Satan,' indeed, anger would have been gone."* Those are the most important recommendations of the Prophet ﷺ in order to alleviate anger and to ease its severity.

Finally, it is the duty of educators to show children that anger is hateful, since the person who is angry, would have red eyes, his veins would be inflated, and all his features would be changed. His face would be red and his voice would be loud. That is why the

Prophet ﷺ warned against anger. Imam Aḥmad narrated that the Prophet ﷺ said, *"Verily, anger is a fire brand burning in the heart of the sons of Adam. No doubt you will see the inflation of his veins and the redness of his eyes. So whoever feels any of these symptoms, then he has to change his stand (by sitting or lying down)."*

We can sum up that educators have to be careful to keep children away from the causes of anger, by observing the Prophetic concepts in dealing with anger and trying to alleviate it. Then children will learn patience and self-control. So educators should teach children to be steadfast and courageous.

- Children should also be free from feelings of humiliation and should try to develop a sense of duty and optimism.
- They should be free from envy and try to develop a sense of unselfishness.
- Patience and deep thinking should replace anger.

By freeing children from the negative effects of anger through following the advantages of Muslim principles, educators will prepare their children for life. This is the way to educate the youth of tomorrow and the men of the future. Indeed, the personality of the children will be sane, their ethics will be high, and hence they will be free from psychological deficiencies.

Chapter Six

The Responsibility for Social Education

The concept of social education is to rear a child on good social morals and noble psychological principles based on Islâm. So a child will acquire good breeding, politeness, and sound behaviour. There is no doubt that social education is the most important responsibility in rearing children, and it represents a combination of all of the above mentioned aspects of education. So, what are the practical means leading to a good social education? These means may be summed up in four essentials:

1. Implanting psychological principles.
2. Taking into consideration the rights of others.
3. Adhering to the general social morals.
4. Supervision and social criticism.

1. Implanting Psychological Principles

Islâm implants the principles of good within the hearts of individuals whether they are young or old, male or female. These psychological principles and deep-rooted educational rules form the foundation of the human personality. In order to plant these psychological fundamentals, Islâm has laid down its tenets and guidelines for social education. In the following, we offer these psychological principles which Islâm seeks to implant:

A. Piety: it is the definite result of man's deep belief in Allâh and fear of Him, fear of His Wrath, His Punishment and hope for His Forgiveness and His Reward. Scholars define piety in these words: Allâh should not see you wherever He has prohibited you, and Allâh should not miss you wherever He has ordered you to be. Other scholars have put it this way, "Piety is safeguarding oneself from the torment of Almighty Allâh by good deeds and fearing His punishment in secret and in public." Here, we find the Qur'ân stressing the advantages of piety, in many evident verses. Here also, we find the noble companions and the great early generations endeavor for piety, striving to be pious, and asking the Prophet ﷺ about it. It has been reported that 'Umar Ibn Al-Khaṯṯab ﷺ asked Ubayy Ibn Ka'b about piety; so Ubayy said, "Did you walk on a thorny way?" "Yes" 'Umar said, "Then what did you do?" 'Umar said, "I accomodated myself and did my best" Ubayy said, "That is piety."

So piety is sensitivity of conscience, transparency of feeling, continuous fear, permanent awareness and precaution along the thorny way of life. It is a way of contention between the thorns of desire and passion, the thorns of hope and ambition, the thorns of fear and misgiving, the thorns of false hope from the hopeless, false fear of those with no power for benefit or harm and tens of other

thorns.[1] So, piety for the sake of Allâh, apart from the fact that it fills the heart of the believer with fear of Allâh, helps the individual acquire moral behavior for the sake of Allâh which is the source of all social merits. This is the only way to combate corruption and evil, so, because of the importance of these psychological principles for social education, we should rear our children on being pious to Allâh and fear Him.

2. Brotherhood: it is a psychological bond that implants the feelings of love for all who associate with the individual under the banner of Islâm and the bonds of faith. This truthful feeling of brotherhood generates, in the heart of a Muslim, the deepest affection to adopt positive attitudes of cooperation, unselfishness mercy and clemency in case of ability. Brotherhood also means that the individual avoids all that hurts people in themselves, their property and their honour. Islâm recommends this sort of brotherhood. Allâh has prescribed its requirements in many Qur'anic verses as well as in the *Hadiths* of the Prophet ﷺ. So, Allâh says,

﴿ إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ ﴾

"The believers are nothing else than brothers (in Islamic religion)..." (Al-Hujurât, 10) Again Allâh ﷻ says,

﴿ وَٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَآءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِۦٓ إِخْوَٰنًا ﴾

"and remember Allâh's Favor on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith)" (Āl 'Imrân, 103)

Al-Bukhârî and Muslim reported that the Prophet ﷺ said, *"Verily, no one among you believe, until he does love for his brother whatever he loves for himself."* Ahmad and Muslim reported in

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(1) See in "*Fi Zilal Al-Qur'an*" by Sayyid Qutb Vol. 1, p. 40.

another *hadith* saying: *"The parable of the believers in their affection, their sympathy and their mercy, is like the body of a human being. If some limb suffers, the whole body will be fallen with fever and sleeplessness."* Muslim also reported that the Prophet ﷺ said, *"A Muslim is brother of every other muslim, None of them would inflict injustice on the other, or abandon him, betray him, or despise him. It is odiously evil for a Muslim to hold another Muslim in contempt. Any Muslim's belongings are unlawful for another Muslim: his blood, his property and his honour."* Then the Prophet said, *"Piety is here"* three times and pointed out to his chest.

As a result of this brotherhood and love for the sake of Allâh, each individual in the Muslim community, throughout history, dealt with each other on the basis of compassion, unselfishness, cooperation and solidarity. Indeed, it is on this basis of brotherhood and love that we should raise our children.

3. Mercy: it means tenderness of heart, sensitivity of conscience and gentleness of feeling, with the aim of having compassion for others, sympathy with them and relieving their sadness and pains. The Prophet ﷺ considered mercy among human beings as the means for Allâh's mercy. At-Tirmidhi Abû Dâwûd and Aḥmad reported the saying of the Prophet ﷺ, *"Those who have mercy on others, will have mercy from Allâh. So have mercy on those on the earth for then mercy will be bestowed on you by Allâh from heaven."* The Prophet ﷺ judged that the people who are void of mercy would be among the wretched ones. Thus, At-Tirmidhi, Abû Dâwûd and others reported that the Prophet ﷺ said, *"Mercy is not eliminated except from the heart of a wretched person."*

Mercy in Islâm is not confined only to Muslims, but it is a spring that flows to all people. Nay, it goes beyond rational beings endowed with speech, to dumb beasts. Here we give some examples which indicate some of the effects of mercy in Muslim society.

Here we have Abû Bakr while he sees off Usāma Ibn Zayd's army addressing him by saying, "Do not kill a woman, or old man, or a baby. Do not cut off plam-trees or any fruitful tree. You will find some people who have dedicated themselves for worship in a hermitage, so leave them for what they have dedicated themselves to."

Before Islam, 'Umar Ibn Al-Khattab ﷺ was known for cruelty and severity, but after Islâm mercy gushed forth from his heart. He considered himself responsible before Allâh for a mule that fell down on the roads of Iraq because he had not paved the road properly.

Historians also report that when 'Amr Ibn Al-'As conquered Egypt, he saw a pigeon come down to his tent, and it made its nest at the top of it. When 'Amr intended to depart and saw the pigeon, he did not want to drive it by removing the tent. As a result, he left the tent, and then the people built around this tent. That is how the Fustat city was built. Among those instances of charitable endowments in Islâm are the following:

- Endowment of stray dogs which are kept in secluded places to be taken care of until they die.
- The endowment for weddings, where poor people borrow jewels and ornaments from the Endowment on the occassions of weddings and feasts. Thus, the poor may enjoy the occasion in festivity and happiness.
- Endowment for sick people and travellers: in such an endowment, singers may participate by songs and anthems until morning in order to relieve the suffering of the sick and share with them.
- The endowment of *Az-Zabadi*: here every servant whose vessel has been broken and is exposed to the master's anger, has the right to the administration of *waqf*. There, he leaves the broken vessel and takes a new vessel. Thus he saves himself from the

anger and punishment of his master.

These were not types of all the endowments, but there were other *waqfs*, such as feeding, supplying water for the thirsty, clothing the naked, giving help to strangers, treating the sick, teaching the ignorant, burying the dead, sheltering orphans, succoring the depressed and helping the disabled. Such endowments and charitable institutions were acts of mercy that Allâh bestowed on the hearts of true believers. So we should raise our children in accordance with the precepts underlying these institutions.

4. Unselfishness: this is a psychological trait that leads to the preference of others over oneself. Such a trait is a noble attitude so long as unselfish acts are offered for the sake of Allâh; and such acts are proof of true belief, and a solid basis for social security. It is enough in this regard that the Qur'ân has recommended this high form of brotherhood, compassion, and unselfishness. So Allâh says,

﴿ وَالَّذِينَ تَبَوَّءُو الدَّارَ وَالْإِيمَٰنَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴾

"And (it is also for) those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banî An-Nadîr), and give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful." (Al-Hashr, 9)

This voluntary preference of others over oneself as well as the social sympathy embodied in the manners of the helpers, go unparalleled in the history of mankind. The moral of preference is clearly seen in Muslim societies all through the ages with all the

splendid aspects of unselfishness, details of which cannot be mentioned here. How worthy then is it of educators to bring up children according to these noble ideals of unselfishness and sacrifice!

5. Forgiveness: it is a noble psychological feeling that leads to tolerance, giving up one's rights, whoever the aggressor may be, on condition that the injured person has the ability to take revenge and that there is no transgression against Islâm; or else forgiveness will represent humiliation, misery and surrender. But the concept of forgivness, in case of ability to retaliate, is an inherent moral characteristic of Islâm. It is no surprise that the Qur'ân commends forgiveness in many verses. Thus we read,

﴿ وَأَن تَعْفُوٓا۟ أَقْرَبُ لِلتَّقْوَىٰ ۚ وَلَا تَنسَوُا۟ ٱلْفَضْلَ بَيْنَكُمْ ۚ ﴾

"And to forego and give (her the full Mahr) is nearer to At-Taqwa (piety, righteousness). And do not forget liberality between yourselves." (Al-Baqarah, 237) And we also read,

﴿ وَٱلْكَـٰظِمِينَ ٱلْغَيْظَ وَٱلْعَافِينَ عَنِ ٱلنَّاسِ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴾

"People who restrain anger and pardon all men, for Allâh loves those who do good." (Al 'Imrân, 134)

﴿ وَلَا تَسْتَوِى ٱلْحَسَنَةُ وَلَا ٱلسَّيِّئَةُ ۚ ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ فَإِذَا ٱلَّذِى بَيْنَكَ وَبَيْنَهُۥ عَدَٰوَةٌ كَأَنَّهُۥ وَلِىٌّ حَمِيمٌ ﴾

"The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allâh ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly) then verily he, between whom and you there was enmity, (will become) as though he was a close friend." (Fussilat, 34)

Abû Dâwûd narrated that the Prophet ﷺ said, *"Anyone who restrains anger although he can take revenge for himself, Allâh will invite him on the Day of Judgment in public and give him the choice of a Hurun 'în (Damsel with big beautiful eyes)."* So according to these

ideals of compassion, tolerance and forgiveness, we should raise our children.

6. Courage: it is a psychological trait that is inspired in the believer through his belief in Allâh, the One, through the decreed determination and through his sense of responsibility, and his upbringing. The more a believer is equipped with these traits, the more will be his share of steadfastness and courage in defending the truth. That is why Allâh ﷻ has praised those who convey the messages of their Lord and fear none but Allâh. Allâh ﷻ says,

﴿ ٱلَّذِينَ يُبَلِّغُونَ رِسَـٰلَـٰتِ ٱللَّهِ وَيَخْشَوْنَهُۥ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا ٱللَّهَ ۗ وَكَفَىٰ بِٱللَّهِ حَسِيبًا ﴾

"Those who preach the messages of Allâh, and fear him, and fear none but Allâh. And enough is Allâh to call men to account" (Al-Ahzab, 39)

Thus steadfastness in announcing the truth is one of the noblest achievements of *Jihâd* (striving in the way of Allah). Abû Dâwûd, At-Tirmidhi and Ibn Majah have reported that the Prophet ﷺ said, *"The highest rank of Jihâd is the word of truth to an unjust ruler"* That is why, if a person becomes a martyr from saying the word of truth, he is considered of the highest rank in martyrdom.

Thus, Al-Hâkim narrated that the Prophet ﷺ said, *"The master of martyrs is Hamzah Ibn 'Abdul Muttalib and a man who stood before an unjust ruler telling him what is right and what is wrong, then the ruler kills him."* So the Prophet ﷺ covenanted with his Companions that they should say the truth under any circumstances. Here Muslim has narrated after Ubâdah Ibn As-Samit who said, the Prophet ﷺ took an oath from us to listen and obey in cases of felicity and suffering, and in cases of approval and disapproval. He also took an oath from us that we should prefer for him for ourselves and that we should show allegiance to our rulers, unless we see evident disbelief for which we have evident

proof, and to say the word of truth under all circumstances, with no fear of reproach." Such are the virtues of steadfastness and courage that we try to implant in our children.

These are the most important psychological principles which Islâm seeks to implant in the hearts of the believers. All those principles help in forming the Islamic personality and in building up the social edifice. Indeed, any educational system that does not observe the psychological principles laid down by Islâm will indeed prove to be a failure.

So it is the duty of parents and educators to develop in their children a sense of faith and piety as well as the sentiments of brotherhood, affection, mercy, unselfishness, patience, steadfast ness, and love of truth. If this course is followed, children grow up, they will be capable of shouldering their responsibilities.

2. Consideration for the Rights of Others

Indeed considering the rights of society is interrelated with psychological principles, for such principles are the spirit, and the rights of society represent the body. So we cannot isolate the first from the second. The most important social rights which our chidren should observe are:

I. The rights of parents

II. The rights of kindred by blood

III. The rights of neighbours

IV. The rights of teachers

V. The rights of companions

VI. The rights of the elderly

We shall deal with these points in brief, so that educators may try to implant them in the minds of the children during their tender years.

I. The Rights of Parent

The most important duty of the educator should be to acquaint the children with the rights of parents, in the way of doing good to them, obeying them, and being kind to them. This means serving them, looking after them in their old age, lowering their voice in their presence, and supplicating for mercy for them after their death... etc. Here are some of the sayings of the Prophet ﷺ related to the good treatment of parents. It is the duty of parents and educators to teach them to their children at an early age.

a. Achieving satisfaction from Allâh depends on satisfying parents. Al-Bûkhârî has narrated that Ibn Abbâs ﷺ reported that the Prophet ﷺ said, *"A Muslim who has two Muslim parents should fulfill their needs and offer them basic necessities; for then Allâh*

will open two doors of Paradise for him. If there is only one parent, Allâh will open for him one door of Paradise. In case a Muslim causes displeasure to his parents, Allâh will not be satisfied with him until his parents are pleased with him. It has been said even if his parents wronged him. Ibn Abbâs said the very words, "Even if the parents wronged him."

b. Good treatment of parents has precedence over collective *Jihâd* in the cause of Allâh, for Al-Bukhârî reported after 'Abdullah Ibn 'Umar رضي الله عنه who said, "A man said to the Prophet ﷺ I want to go to *Jihâd* in the way of Allâh." The Prophet asked him, *"Do you have parents?"* The man said, "Yes." Then the Prophet said, *"You should make Jihâd by helping them."*

c. Another recommendation is to pray for them after their death and to welcome their friends in compliance with the will of Allâh ﷻ,

﴿ وَٱخْفِضْ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحْمَةِ وَقُل رَّبِّ ٱرْحَمْهُمَا كَمَا رَبَّيَانِى صَغِيرًا ﴾

"And out of kindness lower to them the wing of humility and say my Lord bestow on them mercy as they cherished me in childhood" (Al-Isrâ, 24)

Al-Bukhârî narrated that Abû Hurairah رضي الله عنه said, "The rank of a dead person would be raised after his death. Then he will ask, 'O, my Lord, what is this for? Then, Allâh says, 'Your son has asked forgiveness for you."

Abû Dâwûd Ibn Mâjah and Al-Hâkim have narrated after Mâlik Ibn Rabî'ah who said, "While we were in the company of the Prophet ﷺ a person from Banî Salamah came, and said, 'O, Messenger of Allâh, is there any thing of good treatment left towards my parents after their death?" The Prophet ﷺ said, *'Yes; prayer for them, asking forgiveness for them, fulfilling their commitments, honouring their friends and showing kindness to*

kindreds by blood since that was achieved by them." Here 'Abdullâh Ibn 'Umar Ibn Al-Khattâb set the excellent example of the righteous. 'Abdullah Ibn Dînâr narrated in accordance with Muslim in his authentic book that 'Abdullâh Ibn 'Umar met a man while he was on his way to Makkah. Then 'Abdullâh greeted him, carried him on his donkey and put his own tripulant on the head of the stranger. Ibn Dînâr said, "We said to Ibn 'Umar may Allâh keep you righteous. Those are Arab Bedouins! They would be satisfied with little things. Then 'Abdullâh said, Verily, the father of this man was beneficent to 'Umar Ibn Al-khattāb and indeed heard the Messenger of Allâh say, *"The beneficent treatment that a man can offer should be to the people who offered beneficent treatment to his father."*

d. Giving precedence to the mother over the father. Al-Bukhârî narrated that Abû Hurairah said, "A man came to the Prophet and said, 'O, Messenger of Allâh! Who has the best right for my good companionship?' The Prophet said, *'Your mother.'* Then the man said, Who comes next? the Prophet again said, *"Your mother."* Again the man said, "Then who is next?" The Prophet also said, *"Your mother!"* Then man repeated. "Who is next?" The Prophet said, *"Your father!."*

Islâm has given preference to the mother over the father for two reasons: first, the mother suffers as a result of her pregnancy, suckling, and rearing her children more than a father does. Here the Qur'ân explicitly says,

﴿ حَمَلَتْهُ أُمُّهُۥ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَٰلُهُۥ فِى عَامَيْنِ أَنِ ٱشْكُرْ لِى وَلِوَٰلِدَيْكَ إِلَىَّ ٱلْمَصِيرُ ﴾

"His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years - give thanks to Me and to your parents. Unto Me is the final destination." (Luqmân, 14)

Second: due to the mother's nature, which is full of affection, love, and pity, she gives more care to the children than the father. So the child may not be able to fulfill all his duties towards her. So the *Sharî'ah* enjoins the child to be most compassionate and obedient to his mother.

e. Beneficence towards parents: it is the duty of educators to give lessons to their children about the beneficence they should show to their parents as follows: they should not walk ahead of them, or call them by their first names, nor be annoyed at their advice, or disobey their orders.

f- Warning children from ill conduct or *Al-Uqûq*, (disobeying and abstaining from performing rights). An example of *al-uqûq* is that a boy may look at his father in anger. It is also *al-uqûq* that a boy may consider himself equal to his father. Another form of *al-uqûq* is that a boy may behave too arrogantly and refuse to kiss the hands of his parents or rise for them in respect. It is also *al-uqûq* that the son may be too haughty to speak about his father, especially if the son has achieved a high social status.

Again it is *al-uqûq* that the boy may not help his poor parents to the extent that they may be compelled to make lawsuits against him to make him provide for them. The worst form of *Al-uqûq* is that the boy may show contempt, annoy, chide, abuse or repel them. It is no surprise then that the Prophet ﷺ has warned children against *Al-uqûq* as a grave sin that will burden them and will result in punishment in this life and in the Hereafter. Al-Bukhârî and Muslim reported after Abû Bakr ﷺ that the Prophet ﷺ said, *"Would I tell you about the gravest sin?"* He said these words thrice. Then the companion said, "Yes O, Messenger of Allâh." He said, *"Disbelief in Allâh and disloyalty to parents."* The Prophet was leaning at that time, then suddenly he sat up and said, *"Certainly, saying falsehood, and false witnessing are the gravest*

sins!" He repeated this so many times that we hoped he would be silent as mercy to us and compassion for him.

This is the most important principle which the educator should observe in rearing children, so that they may grow righteous and perform their duties towards their parents. Indeed, if the child is righteous in his behavior towards his parents, he will perform his duties towards his neighbours, kindred by blood and teachers, because being good to parents is the source of all social righteousness.

II. The Rights of Kindred by Blood

Kindred by blood are those who are related by kinship or lineage. They are fathers, mothers, grandfathers, grandmothers, brothers, sisters, uncles, aunts, children of brothers, children of sisters, mother's brothers, and mother's sisters. Then come the nearest of kin. Those relatives have been called in Islâm, *Al-Arham* (kindred by blood) for two reasons:

The first is that the root *rahim* has been derived from the name of Ar-Rahman (a name of Allâh). This is emphasized by the Prophet ﷺ, for it has been narrated by Abû Dâwûd and At-Tirmidhi from 'Abdur-Rahmân Ibn 'Auf ؓ that he heard the Messenger of Allâh ﷺ say the sanctified *Hadith, "I am Allâh and I am Ar-Rahmân (All-Merciful) Who created Ar-Rahim (womb) and derived to it a name from among My Names. So anyone who preserves kinship ties, I preserve him, and anyone who sunders kinship I sunder him."*

The second is the proximity of kinship to the original lineage. This points to what the Prophet ﷺ meant in his precepts. The Qur'ân has urged preserving kinship ties in these words,

﴿ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴾

"and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you." (An-Nisâ, 1)

﴿ وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ ﴾

"Worship Allâh and join none with Him in worship; and do good to parents, kinsfolk, orphans, Al-Masâkin (the poor), the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet)..." (An-Nisâ, 36)

﴿ فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ ﴾

"Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?" (Muhammad, 22)

Thus it is the duty of educators to emphasize the negative effects of sundering relations with one's kin. In addition, the duty of the educator is to inform them of the fruit of keeping ties with relatives.

Dear educators, these are some of the advantages of keeping ties with one's kinsfolk, hoping to be taught to your children. Keeping the ties with kinsfolk is proof of belief in Allâh and the Last Day. This is attested by what has been narrated by Al-Bukhari and Muslim after Abu Hurairah ؓ that the Messenger of Allâh ﷺ said, *"Whoever has belief in Allâh and the Last Day, should honour his guest; and who has belief in Allâh and the Last Day, should keep ties with his kinsfolk; and whoever has belief in Allâh and the Last Day, should say good words or keep silent."*

Kinship ties means a long life. Here, Al-Bukhari and Muslim narrated from Anas ؓ that the Messenger of Allâh ﷺ said, *"A person who is keen to be blessed in his sustenance and have a long life should keep ties with his kinsfolk."* It is keeping ties with his kinsfolk which would preserve his life, for Abu Ya'la narrates from Anas ؓ that the Prophet ﷺ said, *"Verily through donation and*

keeping the ties of kinsfolk, Allâh may confer a long life safe from evil and death, together with blessings with many benefits such as expiation of faults, forgiving of sins, and entering paradise."

Educators should stress these values in the minds of children and actually take them in his company while visiting his relatives, and thus the children begin to like them. The child will acknowledge their favour, and will share with them their joys and sorrows and help them in case of suffering and poverty. This in truth is the height of beneficence.

III. The Rights of Neighbours

A neighbour is a person who lives beside you up to the fortieth neighbour. All of them are neighbours. So they have mutual duties and rights. In Islâm, a neighbour has rights, which are basically these: No hurt should be inflicted on any of them. A neighbor should be dealt with honorably and with forgiveness.

- All kinds of injuries are forbidden: instances of injury are adultery, theft, cursing, and throwing garbage near a neighbour's house. Imâm Aḫmad and Aṯ-Tabarânî have narrated from Al-Miqdâd Ibn Al-Aswad ﷺ that the Prophet ﷺ said to his Companions, *"What do you say about adultery?"* They said, "It is prohibited, for Allâh and His Messenger have prohibited it until the Day of Judgement." Then the Prophet ﷺ said, "*It is a less serious offense that man may commit with ten women than to commit adultery with the wife of his neighbour.*" Then the Prophet ﷺ said, *"What do you say about theft?"* They said, "It is prohibited by Allâh and His Messenger." Then the Prophet ﷺ said, *"It is a less serious offense that a man may commit theft from ten houses than to commit theft from his neighbour."*

As for hurt by hand and tongue, this is included in the saying of the Prophet ﷺ, *"By Allâh, he is no longer a believer"* He said this

thrice. The Companions said, "Who is that person O Prophet?" He said, *"That person whom his neighbours could not live with him in safety, because of his evils."* This *Hadith* is narrated by Al-Bukhari and Muslim.

- Protecting neighbours: the evidence for the duty of protecting neighbours against any violence is what Al-Bukhârî and Muslim narrated from Ibn 'Umar ﷺ that the Prophet ﷺ said, *"A Muslim is a brother to other Muslims. He should not commit injustice against any of them, or surrender him. A Muslim who helps another Muslim, will be given help from Allâh. A Muslim who helps to relieve a Muslim's adversity, Allâh will relieve him from adversities on the Day of Resurrection. A Muslim who offers shelter to another Muslim, Allâh will give him shelter on the Day of Resurrection."* So, if these duties are obligatory on any Muslim towards another Muslim, then they are more strictly obligatory towards a neighbour.

- Doing good to neighbours: offering help to neighbours includes: to console him in sorrow, congratulate him on happy occasions, visit him during sickness, initiate the greeting with him, and advise him both on religious and worldly matters. Allâh ﷻ says,

﴿ وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيلِ ﴾

"Worship Allâh and join none with Him in worship; and do good to parents, kinsfolk, orphans, Al-Masakîn (the poor), the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet)..." (An-Nisâ, 36)

The Prophet ﷺ considers honouring the neighbour as a characteristic of good faith. He said, *"He who believes in Allâh and the Last Day, should honour his neighbour*. Reported by Al-Bukhârî and Muslim. Again, Al-Bukhârî and Muslim reported

after Ibn 'Umar ﵁ who said that he heard the Prophet ﷺ says, *"Angel Jibril has so often recommended to me good companionship to neighbours that I thought he would make him among the heirs."* Among the acts of goodness to neighbours is to supply him, when needed, with fire, salt, and water, and to lend him any household utilities. It is here that many commentators have interpreted the following saying of Allâh as against those who are miserly with such articles, "And refuse and prevent needed help and kindness."

- Forbearing hurt from neighbours: it is by passing over neighbours' mistakes, and odious deeds by forgiveness, clemency and patience. In many cases, this may result in correcting their deviations and misbehaviour. So roughness will turn into compassion, enmity into peace and hatred into affection. Allâh ﷻ tells the truth about this in His Noble Book:

﴿ وَلَا تَسْتَوِي ٱلْحَسَنَةُ وَلَا ٱلسَّيِّئَةُ ٱدْفَعْ بِٱلَّتِي هِيَ أَحْسَنُ فَإِذَا ٱلَّذِي بَيْنَكَ وَبَيْنَهُۥ عَدَٰوَةٌ كَأَنَّهُۥ وَلِيٌّ حَمِيمٌ ﴾

"The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allâh ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly) then verily he, between whom and you there was enmity, (will become) as though he was a close friend." (Fuṣṣilat, 34)

These are the most important principles for dealing with neighbours. So educators should teach children from a very early age the advantages of being neighborly up to the time when the child reaches adulthood and lives among them. It is the duty of adults to avoid causing injury to neighbours, to protect them against injustice and transgression and all forms of misconduct and harm.

The rearing of children according to those four principles of

neighbouring could not be fulfiled except through theory and practice. First, the educator should give the child oral lessons now and then. Second, he should apply these principles practically by having the child keep company with neighbours of similar age.

IV. The Rights of Teachers

Among the important social rights is to show respect for teachers. The Prophet of Islâm ﷺ has laid down before educators, noble guidelines to honour scholars and respect them. Some of these guidelines are the following *hadiths*:

Ahmad, At-Tabarânî and Al-Hâkim after 'Ubâdah Ibn As-Sâmit ﷺ narrated that the Messenger of Allâh ﷺ said, *"He will not be one of my nation he who does not show respect for our elders and does not have mercy towards our children and honour our scholars."*

Again, At-Tabarânî in his book, "*Al-Awsat*" narrates that Abu Hurairah ﷺ said that the Prophet ﷺ said, *"You should acquire knowledge, learn serenity and politeness and be modest towards those who teach you."* Now we mention some precepts of moral behaviour as follows:

- The child should honour his teacher, consult him, and show respect for him. He should know that humility to teachers is might, obedience is pride and modesty is honour. Thus, Ibn Abbâs ﷺ with all his rank and status, used to honor and be a loyal follower of Zaid Ibn Thâbit Al-Ansârî, when he said, "We have been ordered to do this to our scholars." So a student has to show respect for his teachers, for such respect enables the learner to obtain the greatest benefit from them. We know that Imâm Ash-Shâfi'î ﷺ used to say, "I was turning over the pages of the book between the hands of Imâm Mâlik in such a delicate manner as a sign of respect for him, and for fear of disturbing him." The

scholar Ar-Rabî used to say, "By Allâh, I never dared to drink water when Ash-Shâfi'î was looking at me in reverence to him."

It is the duty of a student to give his teacher his rights, never to forget his honorable position and to pray for his teacher's long life, to look after his relatives, offspring, visit his grave after his death, to ask forgivness for him and to give donations in his name.

It is also the duty of a student to be patient whenever there is rough treatment on the part of his teacher, since that would ultimately lead to his benefit. In case of a misunderstanding, he should apologize to the teacher. Indeed, that is the way to be worthy of his teacher's affection, and to be best rewarded in this world and in the Hereafter. It is also the duty of the student to avoid, in the presence of his teacher, all that violates reverence or politeness. For instance, he should not commit any offenses with his hands, feet or his other limbs. He should not be talkative, nor laugh in a loud voice but he can smile if the occasion arises. Spitting, hawking, and yawning are to be avoided, as much as possible in the teacher's presence.

It is the duty of a student not to enter the class, house or place which belongs to his teacher unless he obtains permission for that. If the student is in doubt about the teacher's permission to enter, he should knock at the door in a polite manner. When the student wants to attend a religious meeting, he should remember Allâh, and wait for the arrival of the teacher, and never disturb him if he is late.

We see Ibn Abbâs ﷺ sit at the door of Zaid Ibn Thâbit waiting until he wakes up and begins his teaching. Whenever it was said to him, "Will we wake him up for you?" Then, Ibn Abbâs would say, "No." And he will wait even till the sun fades away. Again Ubaidah As-Salmânî says, "Surely, I never knocked at the door of any scholar but I used to wait until he came out."

The student might listen to his teacher giving a new argument for a judgment, or new information, or telling stories or delivering poetry; he should not interrupt the teacher. Here, 'Atâ says, "Indeed I would listen to a person, narrating a *hadith,* and I do know about the *Hadith* more than he does, but I never try to show him that."

The student should not ask questions to which he knows the answers because that wastes the teacher's time. These are some of the most important modes of behavior to be taught to children by parents and educators. Thus children would grow up equipped with sound moral standards. Educators should start their education of children by trying to implant moral and social values, before cultural and scientific information. These moral virtues should be adopted towards the educators who fear Allâh, honour their religious obligations, and believe in Islâm both as faith and legislation. Such are those whom the child should respect and give them their due rights.

As for educators who are atheists or disbelievers, they have no right for respect or reverence on the part of children. It is the duty of fathers to show resentment if they know that atheist educators are trying to implant atheism and disbelief in the minds of their children. The duty of parents in this case is to encourage children to propagate the truth about Islâm and resist such irreligious attitudes whenever they have the power or influence. Surely, when the enemies of Allâh, whether they are educators or non-educators, learn that the Islamic nation, whether young and old is ready to face their attacks, they will not have the courage to propagate atheism, or profane the teachings of Allâh and His Prophet ﷺ.

So, in no way is there any duty for parents more urgent than that they should understand the truth that Allâh has given to them, in the way of performing what is right, avoiding what is wrong,

and rearing their children to face others bravely until the puppets do not go beyond their limits and the cowardly enemies do not crawl out of their holes.

V. The Rights of Companions

Educators should select, for the companionship of their children, colleagues of faith to make sure that such companionship would be conducive to straight-forward behavior and sound morality. Let us now listen to the honourable educator and Prophet ﷺ as he lays down the rules for parents and educators in selecting good companions for both children, as well as parents, and educators.

Al-Bukhârî and Muslim narrated after Abu Musa Al-Ash'arî ﷺ that the Prophet ﷺ said, *"The similitude of a good friend and a bad friend are like a person who carries perfume and a person who kindles a fire. As for the person who carries perfume, he either offers you, or sells you, or you enjoy a good smell. As for he who kindles a fire, your clothes may be burnt or you find a bad smell."*

Abû Dâwûd and At-Tirmidhi ﷺ narrated from the Prophet ﷺ *"Do not make friends except with a believer, and do not offer your food except to a pious person."* At-Tirmidhi and Abû Dâwûd narrated that the Prophet ﷺ said, *"A person is of the same religion of his close companion. So, let everyone of you look for the person whom he has taken as his companion."*

Thus, it is a duty of educators to choose for the child especially after he attains maturity, good companions of the same age with whom to mix, learn, and visit. They should visit the sick, give presents when they succeed and offer them help when needed. But what are the most important rights of friends that the educators should teach the child?

The child should greet his friends with the word of peace when

he meets them. Muslim narrated that Abû Hurairah ﷺ said, the Prophet ﷺ said, *"You would not enter Paradise until you believe, and you will not believe until you love each other. Or shall I tell you about the thing that would make you love each other? Spread the greetings of peace among yourselves."*

Frequent visits to the sick are recommended; Al-Bukhârî and Muslim narrated from Abu Hurairah ﷺ that the Prophet ﷺ said, *"The duties of a Muslim are five: to answer his greeting of peace, to visit the sick, to follow the funeral of the dead, to accept invitations, and to invoke mercy for those who sneeze."*

Here, Al-Bukhârî reported from Abu Hurairah ﷺ that the Prophet ﷺ said, *"In case someone sneezes, he should say, 'Praise be to Allâh.' So, his brother or friend should reply, 'May Allâh have mercy on you.' Then the sneezer should say, 'May Allâh guide you and make righteous your state."*

Visiting him for the sake of Allâh: Here Ibn Majah and At-Tirmidhi narrated from Abu Hurairah ﷺ who said, "The Messenger of Allâh ﷺ said, *'Any person who often visits the sick or who visits his brother for the sake of Allâh, a caller from heaven will call him saying,' You have done right and your visit is good and you will have a good residence in Paradise'."*

Help in Distress: Al-Bukhârî and Muslim narrated from Ibn 'Umar that the Prophet ﷺ said, *"A Muslim is the brother of any other Muslim. He will not do injustice to him, nor betray him. Anyone who offers help to his brother, Allâh will help him when he is in need; and anyone who relieves a Muslim in distress, Allâh will relieve him of his distress on the Day of Resurrection."*

Accepting invitations: the duty of accepting invitations has been previously mentioned in the section about the duties of a Muslim towards other Muslims.

About congratulations on happy occassions, we have the *hadith* in the two collections of Al-Bukhârî and Muslim that Talhah stood up for K'ab Ibn Malik and congratulated him when Allâh accepted K'ab's repentance.

Gifts for certain occasion: finally, we have what At-Tabarâni reported in *Al-Awsat* that the Prophet ﷺ said, *"Offer gifts to each other, so you sould love each other."* From the right of the permanent faithful companion comes out the right of the temporal companion. A temporal companion is the one who accompanies you on a journey, study, or job, and the one who was described by the Qur'ân as ***"the companion at your side."*** This companion must receive full care, attention, cooperation, and favour from those in his vicinity.

VI. The Rights of the Elderly

The elderly person is the one who is older than you in age, more knowledgeable than you, and more pious than you are. So, people must acknowledge their merits, and keep their rights, and respect them following the instructions of the Prophet ﷺ who made their rights incumbent on people, and their merits known to the society. Among his instructions ﷺ for dignifying old people:

At-Tirmidhi quoted Anas ﷺ as saying that Allâh's Messenger ﷺ said, *'Any young man who honors an old man for his age, Allâh assigns for him someone to honor him when he is old."*

Abu Dâwûd and At-Tirmidhi quoted 'Amr Ibn Shu'ayb who quoted his father and granfather that Allâh's Messenger ﷺ said, *"He who does not have mercy on our young people and acknowledge the right of our old people does not belong to us."*

Abû Dâwûd quoted 'Âishah ﷺ as saying that Allâh's Messenger said, *"Keep to every one his due position."* From these instructions or *Hadiths* we conclude:

a. To assign a proper position to an elderly person, that is, to consult him in matters, give him a prominent position in meetings, and start with him in offering hospitality.

b. To start with the eldest in everything, that is, to give him priority in leading prayers, in talking to people, and in taking and giving. What supports this is what Muslim related quoting Ibn 'Umar ﷺ as saying that the Prophet ﷺ said, *"I was cleaning my teeth with a siwâk, in a dream, two people came to me, one of them is older than the other, and I gave the siwak to the younger one. I was told to give it to the older, so I gave it to him."*

c. Admonishing the young to not show disrespect to the elderly such as mocking or deriding him, or misbehaving in his presence, since At-Ṯabarânî related in his book "*Al-Kabîr*" quoting Abu Umâmah as saying that Allâh's Messenger ﷺ said, *"Three groups of people are not derided except by a hypocrite: elderly Muslims, knowledgeable people, and a fair Imâm."* From these meanings of honoring elderly people come some virtues and manners, which the educators must bring up their children on, sticking to them and command them to abide by them:

1. Shyness, which urges abandoning shameful behavior, and prevents misbehaving towards elderly people. Sons of the Prophet's Companions used to act accordingly in the presence of people older in age or higher in rank. Al-Bukẖârî and Muslim quoted Abu Sa'îd ﷺ as saying: "At the time of the Prophet ﷺ I was a young boy, and I memorized a lot of his sayings, but what used to prevent me from narrating what I memorize was the presence of men older than me."

2. Rising up for new-comers: rising up for a coming elderly man, scholar, guest, or traveler is a social conduct that must be taught to young children, based on the following evidence: Al-Bukhârî, Abu Dâwûd, and At-Tirmidhi related that 'Âishah ﷺ said, "I

have not seen anyone more similar to figure and character of the Prophet ﷺ than his daughter Fatimah, in all her movements. Whenever she came to him, he rose for her, kissed her, and seated her in his seat. And whenever he went to her, she rose for him, kissed him, and seated him in her seat." Al-Bukhari and Muslim narrated that when Sa'd Ibn Mu'âz approached the mosque, the Prophet ﷺ said to Al-Ansâr, *"Rise up for your master, or the best of you."* Al-Bukhârî and Muslim also narrated in the story of Ka'b Ibn Mâlik, when he remained behind and did not participate in the battle of Tabûk, on the occasion of Allâh accepting his repentance, that he said, "The people came to me group after group to congratulate me. And when I entered the mosque, the Prophet was sitting there surrounded by people, Talha Ibn Ubaydullâh hurried to me to shake my hands and congratulate me." Scholars concluded from these *hadiths* and others that it is permissible to rise for scholars and virtuous people. On the other hand, what was related about the Prophet ﷺ forbidding rising up for people is intended to mean not to rise up for people who like others to rise up for them, and look forward to it, or not to show glorification, as some people used to do for glorifying their heads by raising for them while they were sitting.

3. Kissing old people's hands: among the manners that should be taught to young children is to kiss old people's hands, since it has a great effect in teaching him how to be modest and respectful, and to acknowledge others' due positions. However, educators must take two important things into consideration in teaching children such mannars:

First, they should not exaggerate in teaching these manners, since exaggeration is against the nature of things, and may destroy the child's personality.

Second: they should not go far beyond legitimate limits, such as bowing during rising or kneeling during kissing.

These are the most important principles laid down by Islâm for observing other people's rights. So the educators must inculcate these principles into their children in order that they may grow up caring for and respecting elderly people, and may understand from their very early days the rights of those who are older than them, and the merits of those who are of more knowledge, higher rank, and greater virtue.

3. Adhering to General Social Manners

Among the principles laid down by Islâm related to educating children is to familiarize them with social manners from their very early years, and habituate them to some important educational principles. Among these principles are:

1. The manners of eating and drinking
2. The manners of greeting
3. The manners of asking permission
4. The manners of meetings
5. The manners of conversation
6. The manners of jesting
7. The manners of congratulating
8. The manners of visiting patients
9. The manners of giving condolences
10. The manners of sneezing and yawning

With Allâh's help, I shall deal with each one of these social manners in some detail, in order that educators may inculcate them into the minds of children.

1. The Manners of Eating and Drinking

The educator must teach his children certain manners relating to eating, and guide them to practice them, and observe them. These manners in order are:

a. Washing hands before and after eating: Abû-Dâwûd and At-Tirmidhi quoted Salmân Al-Fârisî ﷺ as saying that Allahs Messenger ﷺ said, *"The blessing of food is to have ablution before and after it."*

b. Mentioning Allâh's name at the beginning and thanking Him at the end: Abu Dâwûd and At-Tirmidhi related that 'Âishah ﷺ

said that Allâh's Messenger ﷺ said, *"Whenever one of you eats, let him mention the Name of the Almighty. In case he forgot to mention it at the beginning, let him say: 'in the Name of Allâh in the first and the last."* Imâm Ahmad narrated that every time the Prophet ﷺ ate or drank, he used to say, *"Praise be to Allâh, who gave us food and drink, and made us Muslims."*

c. Not to look down upon any food presented to him: Al-Bukhari and Muslim related that Abu Hurairah said, "Allâh's Messenger ﷺ has never belittled any food; if he liked it, he ate it, and if he did not like it, he left it."

d. To eat with his right hand from the dishes immediately in front of him: Muslim related that 'Umar Ibn Abu Salamah said, "I was a young boy sitting in the lap of Allâh's Messenger ﷺ, dipping my hand everywhere in the dish, so, Allâh's Messenger ﷺ said to me, *'O young boy, mention the Name of Allâh, eat with your right hand, and eat of the nearest food to you."*

e. Not to eat while reclining: Al-Bukhârî quoted Abu Juhaynah Wahb Ibn Abdullâh as saying that Allâh's Messenger ﷺ said, *"I never eat reclining."*

f. Recommending talking while eating: it was narrated that the Prophet ﷺ used to talk to his Companions while they were eating on more than one occasion.

g. Recommeding invoking for the host after eating: Abû-Dâwûd and At-Tirmidhi quoted Anas as saying that the Prophet ﷺ went to Sa'd Ibn 'Ubadah, so, Sa'd presented bread and oil, and the Prophet ﷺ ate and then said, *"May fasting people break their fast in your house, and may benign people eat of your food, and may angels pray for benediction on you."*

h. Not to start eating before older people: Muslim related that Hudhaifah said, "We used, in case we were with the Prophet ﷺ to not start eating before he started."

i. Not to belittle the bounty: Muslim related that Anas ﷺ said, the Prophet ﷺ used to lick his three fingers when he ate and say *'if a piece of bread dropped from any of you, let him pick it up, clean it, eat it, and never leave it to Satan'*, and commanded us to wipe clean the food container and said, 'you do not know where in your food the blessing is.' As for the manners of drinking, they are:

1. Recommending mentioning Allâh's Name and drinking in three intervals: At-Tirmidhi quoted Ibn Abbâs ﷺ as saying that Allâh's Messenger said, *"Do not have all your drink in one gulp as camels do, but have it in two or three, and mention Allâh's Name when you drink, and praise Him when you finish."*

2. Not to drink directly from the opening of a water container: Al-Bukhârî and Muslim related that Abu Hurairah ﷺ said, "Allâh's Messenger admonished us not to drink from the mouth of a water container.

3. Not to breathe into the drink: At-Tirmidhi related that Ibn Abbâs ﷺ said that the Prophet ﷺ forbade breathing into the drink or puffing into it.

4. Recommending eating and drinking while sitting: Muslim related that Anas ﷺ said that the Prophet ﷺ forbade drinking while standing. Qatâdah said, "We asked Anas about eating, and he said, it is even worse. (What was narrated that the Prophet ﷺ drank while standing, was to show that it is permissible).

5. Forbidding drinking from a gold or silver vessel: Al-Bukhârî and Muslim related that Umm Salamah ﷺ said that Allâh's Messenger said, *"He who drinks from a silver container, pours Hellfire into his stomach."*

6. Forbidding filling one's stomach with food or drink: Ahmad, At-Tirmidhi and others related that Allâh's Messenger ﷺ said,

"The human being has never filled a container worse than his stomach. It is quite sufficient for any human being to eat a little food that helps him do his tasks. If he could not help eating, he should fill one third of his stomach with food, one third to drink, and one-third for breathing." So educators must adhere to these principles, and teach them to their children.

2. The Manners of Greeting

Greeting has certain manners, which educators must instill in the child and get him acquainted with them. They are given in order as follows:

a. To teach him that religion commanded us to greet one another, according to Allâh's saying,

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَدۡخُلُواْ بُيُوتًا غَيۡرَ بُيُوتِكُمۡ حَتَّىٰ تَسۡتَأۡنِسُواْ وَتُسَلِّمُواْ عَلَىٰٓ أَهۡلِهَاۚ ﴾

"O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them" (An-Nûr, 27) and also according to His saying,

﴿ وَإِذَا حُيِّيتُم بِتَحِيَّةٖ فَحَيُّواْ بِأَحۡسَنَ مِنۡهَآ أَوۡ رُدُّوهَآۗ ﴾

"When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally." (An-Nisâ, 86)

The Prophet ﷺ instructed people to greet each other. Al-Bukhârî and Muslim related that 'Abdullâh Ibn 'Amr Ibn 'Âs that a man asked Allâh's Messenger: "Which act of Islâm is the best? The Prophet said, *"To offer food, and to greet whomsoever you know or do not know."* Muslim also related that Abu Hurairah رضي الله عنه said that Allâh's Messenger said, *"You will not enter Paradise until you believe, and you will not believe until you love each other. May I tell you something, which if you do it, you will love each other? Keep exchanging greetings amongst you."*

b. To teach him how to greet: that is, to say, *Assalaamu 'alaikum wa rahmatullahi wa barakatuh* (peace, mercy, and blessings of

Allâh be upon you), and reply by saying, *wa alaikum assalaam wa rahmatullah wa barakatuh*. (And upon you be the peace, mercy, and blessings of Allâh) in the plural form, even if the addressee was a single person.

c. To teach him the manners of greeting: that is, riders greet walkers, walkers greet sitters, small groups greet larger groups, and the young greet the old.

d. To forbid him to greet people in a manner that copies the disbelievers: At-Tirmidhi quoted 'Amr Ibn Shu'ayb, quoting his father, who, in turn, quoted his father as saying that the Prophet ﷺ said, *"He does not belong to us that who imitates the disbelievers. Never imitate the Jews or Christians. The Jews greet by pointing with fingers, and the Christians with the palm of their hands."*

e. Educators must take the initiative in greeting young people: Al-Bukhârî and Muslim related that Anas ؓ said that he passed by some young boys, and greeted them, and said that the Prophet ﷺ used to do so.

f. To teach him to answer the greetings of non-Muslims by saying, *wa alaikum* (and upon you). Al-Bukhârî and Muslim quoted Anas ؓ as saying that Allâh's Messenger said, *"If the people of the Book greeted you, you say, wa alaikum (and upon you)*. He also must teach him not to initiate disbelievers with greetings, since Muslim narrated a *Hadith* that says, *"Do not start Jews or Christians with greetings."*

g. To teach him that greeting people is a *Sunnah*, but answering the greeting is *wâjib* (compulsory): Allâh ﷻ says,

﴿ وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا۟ بِأَحْسَنَ مِنْهَآ أَوْ رُدُّوهَآ ۗ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَىْءٍ حَسِيبًا ﴾

"When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, Allâh is

Ever a Careful Account Taker of all things." (An-Nisâ, 86)

The educator must teach his charge that there are some cases where greeting is reprehensible, such as greeting a man during ablution or in the bathroom, eating, reciting the Qur'ân, celebrating Allâh's praises, saying *talbiyah* during Pilgrimage, giving a *Jumu'ah* sermon or any other sermon, giving a religious lesson in a mosque or elsewhere, calling for prayer or making the second call, as well as similar situations. So, educators must abide by the Islamic teachings, and teach them to their children in order to get them acquainted with them in their social life, and in dealing with others.

3. Manners of Asking Permission

There are certain manners for asking permission, which educators must teach their children following Allâh's saying,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنكُمُ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنكُمْ ثَلَاثَ مَرَّاتٍ مِّن قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُم مِّنَ الظَّهِيرَةِ وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَّكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَّافُونَ عَلَيْكُم بَعْضُكُمْ عَلَىٰ بَعْضٍ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴾

"O you who believe! Let your legal slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions; before Fajr (morning) prayer, and while you put off your clothes for the noonday (rest), and after the 'Isha (late-night) prayer. (These) three times are of privacy for you, other than these times there is no sin on you or on them to move about, attending (helping) each other. Thus Allâh makes clear the Ayat (the verses of this Qur'an, showing proofs for the legal aspects of permission for visits, etc.) to you. And Allâh is All-Knowing, All-Wise. And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age). Thus Allâh makes clear His Ayat (Commandments and legal obligations) for you. And Allâh is All-

Knowing, All-Wise." (An-Nûr, 58-59)

Allâh ﷻ commands the educators to guide their children, who have not yet reached puberty, to ask permission in three cases:

First: before the dawn prayer, because people at this time are normally in bed.

Second: during mid-day, since a man may lay aside his clothes with his wife.

Third: after the evening prayer, since it is a time of rest and sleep.

Asking permission had been ordained during these three times lest the husband and wife should be in a state which they dislike any of their children to see them in. When the children reach the age of puberty, they must ask permission these three times and others, following Allâh's saying,

﴿ وَإِذَا بَلَغَ ٱلْأَطْفَٰلُ مِنكُمُ ٱلْحُلُمَ فَلْيَسْتَـْٔذِنُوا۟ كَمَا ٱسْتَـْٔذَنَ ٱلَّذِينَ مِن قَبْلِهِمْ ﴾

"And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them in age" (An-Nur, 59)

Asking permission has some other manners which are given as follows:

- To greet then ask permission.
- To announce one's name, nickname, or identity.
- To ask permission three times, and it is favorable to have an interval between them, similar in length, in the time taken to pray four *rak'ahs*, lest the one who is being asked permission should be praying or in the bathroom.
- Not to knock at the door loudly.
- To stand at the side of the door when asking permission, lest a woman should be there when the door is opened, since asking permission was ordained for avoiding looking at the household.

- To return in case he is asked to return, following Allâh's saying,

﴿ وَإِن قِيلَ لَكُمُ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَىٰ لَكُمْ ﴾

"And if you are asked to go back, go back, for it is purer for you..." (An-Nûr, 28)

The one who is asking permission must not see any harm in doing so, since he is following, in this case, Allâh's instructions to return. These are the most important principles laid down by Islâm relating to the manners of asking permission. Educators must abide by them and raise their children to follow them.

4. The Manners of Meetings (Social Gatherings)

Meetings have certain manners which the educator must teach to the child and guide him to follow. They are given in order as follows:

- To shake hands with other people in the meeting: At-Tirmidhi Ibn Mâjah and others related that Al-Barâ ﷺ said that Allâh's Messenger ﷺ said, *"Any two Muslims who meet and shake hands, Allâh will surely forgive their sins before they part."*
- To sit in the place assigned for him by the host, because the host knows better the proper place for his guest.
- To sit next to the people, not amidst them, because if he sat in their midst, he will give his back to some of them, which may hurt them.
- Not to sit between two people unless they permit him to do so.
- The new comer must sit in the nearest place to him, but in case he is a scholar or of a prominent position, it is no harm for the guests or the host to seat him in the proper place for him, since the Prophet ﷺ said, *"Put each one in the proper place for him."*
- No two people may confer privately in the presence of a third person. The reason is that the third person may have bad

thoughts and become sad for being ignored. But it is permissible for two people to confer privately in the presence of another two or more, if it does does not cause any suspicion.

- A person who leaves his place for some urgent reason is entitled to return to it when he returns.
- He must ask permission before leaving the place.
- To recite the invocation of leaving the place: Al-Hâkim related that Abu Barzah ﷺ said, "The Messenger of Allâh used to, say whenever he wanted to leave a meeting, *'subhanaka Allâhumma wa bihamdik*a *ashhadu an la ilaha illa Anta, astaghfiruka wa atoobu ilaik (Glory be to you Allah and praise be to you. I bear witness that there is no god but You. I ask Your forgiveness and repent to You)*. A man said, 'O Messenger of Allâh, you say something you haven't said before. The Prophet said, *"It is an expiation for what might have taken place during the meeting."*

These are the most important principles laid down by Islâm concerning the manners of social gatherings. So educators must adhere to them, and teach them to their children.

5. The Manners of Conversation

Among the important social manners to which educators must pay attention to is aquainting the child, from his very early years, to the manners, style, and principles of conversation. Here we mention some of these manners in order:

- To talk in standard Arabic, since it is the language of the Noble Qur'ân, and the language of the best man to speak it, i.e. Muhammad ﷺ. It is unfair to turn our backs on it, and use a colloquial dialect which has no relation to it at all.
- To speak slowly so that the listener can understand what the speaker means, and those in the gathering can comprehend the message of his speech and think about it.

- Not to exaggerate in eloquency: Abu Dâwûd and At-Tirmidhi related that Ibn 'Umar ﷺ said that Allâh's Messenger ﷺ said, *"Allâh dislikes he who exaggerates in eloquency, he who does with his tongue as cows do."*
- To use a style of speech that suits the addressees and suitable for their age and mentality.
- To talk about a subject that is not boring or improper, so that it may be attractive and interesting to the audience.
- Among the manners of conversation is to listen attentively to the speaker.
- The speaker should look at everyone in the audience, so that each one of them feels that the speaker cares about him.
- To interact with the audience during and after the speech, so that they may not become bored or tired.

These are the most important principles laid down by Islâm concerning the manners of conversation. Educators must adopt them, teach them to their children, and rear them to follow them.

6. The Manners of Jesting

Islâm, with its noble principles, commands the Muslim to be friendly, smiling, cheerful, and well-mannered, so that whenever he mixes with people, they would like him, be attracted to him, and want to be around him. But, is it permissible for a Muslim to go beyond the limits in joking and fun-making as he likes? Or is it the case that joking has certain manners and limits? Yes, joking has manners and limits, which are given in order as follows:

- Not to exaggerate or exceed its reasonable limits, since it may keep Muslims away from their basic task, that is, worshipping Allâh, reinforcing His rulings, and establishing a righteous society. Moreover, exaggerating in making fun deadens the hearts, implants hatred, and makes the young transgress against

the old.

- Not to hurt people's feelings or cause harm to anyone while joking. So, it is not permissible for a joker to terrorize his fellow brother, or mock at him, or breach his right.
- Avoiding telling lies or giving false witness: Abû Dâwûd, At-Tirmidhi, An-Nasâî, and Al-Bayhaqî related that Buhz Ibn Hakim quoted his father who quoted his father, as saying: "I heard Allâh's Messenger ﷺ saying, *'Woe to whoever lies to make the people laugh, woe to him, woe to him'."*

Educators must follow the guidance of the Prophet ﷺ concerning the manner of making fun, and teach them to their children, so that they may become accustomed with them in their social life, and in dealing with others.

7. The Manners of Congratulating

Among the social rules of decorum, which should be paid attention to, is to get the child accustomed to the rules of offering congratulations, acquainting him with the way it is done and its rules so that socialization is developed in his character, and bonds of love and brotherhood are strengthened with those whom he contacts and meets. Offering congratulations has certain rules, among which are:

a. Showing pleasure and interest on the occasion. This is established by what is narrated by Al-Bukhari and Muslim about the story of Ka'b ﷺ. Ka'b said, "I heard a loud voice saying, 'O Ka'b Ibn Mâlik, rejoice! People came to us for congratulations. I rushed heading for the Messenger of Allâh ﷺ and people met me, group after group, congratulating me on repentance, and saying, congratulations for Allâh forgave my repentenance, until I entered the mosque. The Messenger of Allah ﷺ was there surrounded by people. Talhah Ibn Ubaydullâh came rushing to me congratulating

me and shook hands with me. Ka'b never forgot that from Ṯalḥah. Ka'b said, when I shook hands with the Messenger of Allâh ﷺ he said, with pleasure on his face, 'Rejoice with the best day of your life ever since your mother gave birth to you'."

b. Uttering appropriate supplications: I will cite here some of these supplications which the Prophet ﷺ guided us to, and were handed down to us through his guided Companions and righteous followers:

1. Congratulation on the birth of a new-born baby: it is a likeable thing to say to him, "May you be blessed by the baby Allâh gave you. And may you thank the Giver. May you be granted his benignity, and may he become strong." It is recommended for the one congratulated to say, "May Allâh's blessing be to you and on you, and may He grant you one like him." The above statements are quoted from Al-Ḥusayn Ibn Alî and Imâm Al-Hasan Al-Baṣri.

2. Congratulation on arrival: it is recommended to say to him, "Praise be to Allâh who granted you safety, and made re-united your family with you, and showed generosity to you." This is handed down to us from our predecessors.

3. Congratulations on returning from *Jihâd*: it is recommended to say to him, "Praise be to Allâh, Who made you victorious, triumphant, and showed generosity to you." This is taken from a *hadîth* narrated by Muslim and An-Nasâ'î quoting 'Âishah.

4. Congratulations on returning from pilgrimage: it is recommended to say to him, "May Allâh accept your pilgrimage, and pardon your wrong doing, and give you back the expenditure." Narrated by Ibn As-Sunnî

5. Congratulations on making marriage contract: it is recommended to say to both spouses after the marriage contract, "May Allâh's blessing be to you and on you, and may He

combine you with goodness." This supplication is narrated by Abu Dâwûd, At-Tirmidhi, and others

6. Congratulations on the Bairam or *'Eid*: it is recommended for the Muslim to say to another Muslim after the *'Eid* prayer, "May Allâh accept from us and you."

7. Supplication on receiving a favor: it is recommended that one says to another who has done him a favor, "May Allâh bless you with your family and money, and may He reward you with goodness." This is narrated in the *Sunan* of An-Nasâ'î and Ibn Mâjah. At-Tirmidhi quoted Usamah Ibn Zaid ﷺ who quoted the Messenger of Allâh ﷺ as saying: *"Whoever receives a favor and says to the one doing it: 'May Allâh reward you with goodness', has reached the heighest point of thankfulness."*

c. Giving a present when offering congratulations is recommended: one of the recommended things while offering congratulations is to give a present to the family of a new-born, arrival from travel or marriage, and other occasions. Al-Bukhârî and Aḥmad narrated that Abu Hurairah quoted several people finally quoting the Prophet ﷺ as saying, *"Exchange gifts for they eliminate ill feelings."*

8. The Manners of Visiting the Ill

Among the important social rules of decorum to which educators should accustom their children are the rules of visiting sick people so that positive manifestations of feelings and conduct may become deeply rooted within them, e. g. moral support and feeling the pain of others. Therefore, Islâm made visiting the sick person incumbent on Muslims. Al-Bukhari and Muslim quoted Al-Barâ Ibn 'Âzib ﷺ as saying, "Allâh's Messenger ﷺ commanded us to: *visit the sick, march in funerals, saying, 'may Allâh have mercy on you to someone who sneezes, helping him keep his oath, supporting someone to whom injustice has been done, accepting*

invitations, and greeting each other."

Al-Bukhari and Muslim quoted Abû Hurairah ﷺ as saying that Allâh's Messenger ﷺ said, *"The obligations of a Muslim towards another Muslim are five: responding to greeting, visiting the sick, following the funeral procession, accepting invitations, and saying 'May Allâh have mercy on you' to someone who sneezes."*

Visiting a sick person has rules which we cite in order of importance as follows:

a. Hastening to visit him: the Prophet ﷺ said, *"If he falls sick, then visit him"* i. e. soon. However, Ibn Mâjah and Al-Bayhaqî said, "The Prophet ﷺ did not visit a sick person except after three days." To reconcile the two *hadiths* I say: If the disease is serious, then hastening is required; but if it is not serious, then after three days.

b. Shortening or prolonging the visit to the sick according to the sick person's condition: If he were in a critical condition in which he needs someone to take care of him, especially women, then the call should be very brief. If the sick person is in a state in which he is pleased with the company of the visitors, who converse with him, then there is no harm in making the call moderately long. Visiting a sick person should be every other day.

c. Praying for the sick person when entering his place: Al-Bukhari and Muslim quoted "Âishah ﷺ as saying that the Prophet ﷺ used to visit a member of his family. He rubbed him with his right hand and said, *"O Allâh, Lord of all people, let sickness go, heal him, you are the Healer. There is no healing but yours, a healing that gives no way to sickness."* Abû Dâwûd, At-Tirmidhi, and Al-Ḫâkim quoted Ibn Abbâs ﷺ as saying that the Prophet ﷺ said, *"Whoever calls on a sick person who is not breathing his last, and said seven times, 'I request Allâh ﷻ The Owner of the*

Great Throne, that He heal you, Allâh will heal him of this sickness.

d. Reminding the sick person to put his hand on the place of pain and to supplicate Allâh for himself using the following invocations:

Muslim quoted 'Uthman Ibn Abî Al-'Âṣ as saying that he complained to Allâh's Messenger ﷺ of a pain in his body. Allâh's Messenger ﷺ said to him: *"Put your hands on the aching part of your body and say 'In the name of Allâh' three times, and say, seven times, 'I take refuge in the Might and Omniscience of Allâh from that which I suffer and fear'."*

e. It is recommended to ask the family of the sick person about his condition: Al-Bukhârî quoted Ibn Abbâs ؓ as saying that 'Alî Ibn Abî Ṭâlib ؓ left the house of Allâh's Messenger ﷺ in the Prophet's death pains. People asked, 'O Abû Al-Ḥasan, how is Allâh's Messenger ﷺ this morning?" He said, "He is - praise to Allâh healed this morning."

f. It is recommended for the visitor to sit at the sick person's head: Al-Bukhârî quoted Ibn Abbâs ؓ as saying, "When Allâh's Messenger ﷺ called on a sick person, be sat at his head and said, *I request Allâh, the Lord of the Great Throne, to heal you.' If there was still a part of his life remaining, he would be relieved of his pain."*

g. It is recommended to make the patient optimistic about recovery and a long life.

h. It is recommended that the visitors ask the patient to invoke Allâh for them.

i. Reminding the patient of *la ilaha illa Allah* (There is no god but Allâh) if he is dying: Muslim quoted Abû Sa'îd Al-Khudri ؓ as saying, Allâh's Messenger ﷺ, *"Make your dying patients recite*

there is no god but Allâh'.

9. The Manners of Giving Condolences

Among the social rules of decorum, which Islâm outlines are the rules of offering condolences. Condolence means to make the person accept what has befallen him. Condolences are recommended even if the person offered them is a non-Musilm. Ibn Mâjah and Al-Bayhaqî quoted 'Amr Ibn Hazm ﷺ as saying that the Prophet ﷺ said, *"A believer who consoles his fellow believer about his affliction, will be clothed in a garment of blessing by Allâh."* Offering condolences has certain rules, foremost are:

a. Giving the following condolences if possible: In his book *Al-Adhkâr,* Imâm An-Nawawî said, "The best condolence is that which was quoted in *Sahih Al-Bukhârî* and *Sahih Muslim* quoting Usamah Ibn Zaid ﷺ who said, 'One of the daughters of the Prophet ﷺ sent to him asking that he come to her house telling him that a boy of hers was dying. He said to the person she sent, 'Go back to her and tell her that to Allâh belongs whatever He takes and to Him belongs, whatever He gives, and every thing to Him is well-timed.' Then command her to be patient and to say that Allâh suffices her." An-Nawawî says, "... Our comrades recommend that a Muslim console another Muslim by saying, 'May Allâh make your reward great, and grant you the best patience, and pardon your deceased.' A Muslim should say to a non-Muslim, 'May Allâh grant you the best patience, and pardon your deceased.' A non-Muslim should say to a non-Muslim, 'May Allâh make it up for you'.

b. Cooking for the family of the deceased: Islamic Law recommends this because it involves benignity, benevolence, and consolidating social ties. This is because the family of the deceased are occupied with him or her and are bereaved. Abû Dâwûd, Ibn Mâjah, and At-Tirmidhi quoted 'Abdullâh Ibn Ja'far as saying

that Allâh's Messenger ﷺ said, *"Perpare food for the family of Ja'far, because they are occupied with a matter that befell them."* Imâms (scholars of religion) are unanimous about disliking that the family of the deceased make food for people to eat.

c. Showing sorrow to those whom he is consoling: this is done by listening to the Qur'ân, saying things compatible with the affliction, and supplication as previously mentioned.

d. Giving advice when seeing unlawful things such as displaying the picture of the deceased, smoking while the Qur'ân is being recited, or playing music. A person giving condolences should be brave in uttering what is right and should be a sincere adviser.

These are the most important rules Islâm laid down in regards to offering condolences. Educators should guide their children and bring them up on them.

10. The Manners of Sneezing and Yawning

i. Abiding by the words handed-down to us by the *Sunnah*: Al-Bukhârî quoted Abû Hurairah as saying that the Prophet ﷺ said, *"If one of you sneezes, he should say, 'Praise be to Allâh'. His companion or friend should say, Yarhamukum Allah (May Allâh show mercy to you). Then the former should say, Yahdikum Allah wa yuslih balakum (May Allâh guide you and grant you peace of mind).*

ii. One should not say, "*yarhamukum Allah*" unless the they hear the sneezer thank Allâh: Muslim quoted Abû Mûsâ رضي الله عنه as saying: "I heard Allâh's Messenger ﷺ say, *'If one of you sneezes, then he thanks Allâh, say, 'May Allâh have mercy on you'. If he does not thank Allâh, do not say 'May Allâh bless you' to him. There is no harm if some of those present utters praise so that the sneezer may remember to thank Allâh after he sneezes."*

iii. Placing the hand or the handkerchief over one's mouth and

keeping the sound as low as possible.

iv. Saying 'May Allâh have mercy on you' up to three times. He should not say it after that. Many scholars of religion recommend that those sitting with him should invoke Allâh for him.

v. He should say to a non-Muslim who sneezes, *yahdikum Allah wa yuslih balakum* (May Allâh guide you and grant you peace of mind).

vi. A youthful, non-related woman should not be responded to when she sneezes.

As for the rules of yawning, they are as follows:

a. One should resist yawning as much as possible: Al-Bukhârî quoted Abû Hurairah as saying that the Prophet ﷺ said, *"Allâh ﷻ loves sneezing, and dislikes yawning. If one of you sneezes and thanks Allâh, it is incumbent on every Muslim who hears him to say to him, 'May Allâh show mercy to you'.* As for yawning, it is from the Devil; so if one of you feels like yawning, he should resist it as far as he can because if he yawns the Devil laughs at him.'

b. It is disliked to yawn loudly: Muslim, Ahmad, and At-Tirmidhi report that the Prophet ﷺ said, *"Allâh likes sneezing and dislikes yawning. If one of you yawns he should not say 'ha', because this is from the Devil, who laughs at him."*

The above are the most important rules which Islam laid down for sneezing and yawning. Educators should be keen on applying them to their families and children, so that they may get used to them in their lives and in dealing with people.

The aforementioned are the most important social rules of decorum in dealing with people. A Muslim wins respect and reverence when he applies the rules of decorum concerning eating,

drinking, greeting, taking permission, sitting and speaking with people, jesting, congratulating, condoling, sneezing and yawning.

4. Observation and Social Criticism

Among the important social principles in forming the child's behavior and bringing him up socially, is getting him accustomed from his early age to the observation of the community, to social criticism, and to the duty of enjoining what is right and forbidding what is evil. But what are the bases and stages of bringing the child up on social criticism? We will discuss these bases and stages in the following order:

1. Enjoining what is right and forbidding what is evil is a social function. Islam makes enjoining what is right and forbidding what is evil incumbent on the nation as a whole with all its various members with no discrimination between rulers and scholars, the elite and commoners, men and women, young and old. Islam considers this a social function from which no one is exempted, everyone according to his circumstances, ability, and strength of faith. The basis of this is the saying of Allâh ﷻ,

﴿ كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ ﴾

"You (true believers in Islamic Monotheism, and real followers of Prophet Muhammad ﷺ and his Sunnah) are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allâh... " (Âl 'Imrân, 110)

and His saying:

﴿ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ ﴾

"The believers, men and women, are Auliya' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do),

***and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islam has forbidden).*"** (At-Tawbah, 71)

Therefore, educators should implant in the souls of youngsters the seeds of moral courage and psychological bravery in both word and deed so that the child, from his early years, should be brought up on the duty of commanding goodness and forbidding evil and constructive social criticism of every kind.

2. The principles followed in this observation and criticism. Commanding goodness and forbidding evil has principles to be followed and necessary conditions which parents have to abide by and teach to their children. The principles to be followed are:

a. That his deeds be compatible with his sayings. This stems from Allâh ﷻ:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ۝ كَبُرَ مَقْتًا عِندَ ٱللَّهِ أَن تَقُولُوا۟ مَا لَا تَفْعَلُونَ ﴾

"O you who have believed, why do you say that which you do not perform? Greatly detested in the Reckoning of Allâh, that you say what you do not perform." (As-Saff, 2-3)

and His saying:

﴿ أَتَأْمُرُونَ ٱلنَّاسَ بِٱلْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ ٱلْكِتَٰبَ أَفَلَا تَعْقِلُونَ ﴾

"Enjoin you Al-Birr (piety and righteousness and each and every act of obedience to Allâh) on the people and you forget (to practise it) yourselves, while you recite the Scripture (the Taurat (Torah))! Have you then no sense?" (Al-Baqarah, 44)

This basis also stems from the saying of the Prophet ﷺ as narrated by Al-Bukhari and Muslim quoting Usâmah who said, "I heard Allâh's Messenger ﷺ say, *"A man is brought on the Day of Resurrection, then he is thrown in Fire. They say, 'O so and so what is the matter with you? Did not you command beneficence and forbid maleficence? 'He says, yes. I used to*

command beneficence but did not do it' and forbid maleficence but did it'."

b. That the evil he forbids be unanimously considered an evil. If it results from differences in opinion between scholars of religion, it is not legally considered an evil because each one of these Imams has exerted his utmost effort in order to reach the right judgment through evidence.

c. That he should exercise gradation in forbiding maleficence. He should start by identifying evil without spying, then informing the wrong-doer that what he is doing in wrong, then forbidding through sermon and guidance, and then getting him to fear Allâh, reproaching with harsh words those who do not respond to advice and guidance, then threatening by saying, "I will do so and so," then changing evil using the hand, then changing it on the part of the community without using arms. This can be permitted for individuals when necessary, provided that it is kept within limits, and on condition that it does not result in turmoil between people. Then comes changing evil by the community i.e. the people or part of them should use arms; individuals should not do so because it leads to more turmoil corruption, and destruction." [1]

d. That he should be nice, delicate, and well-mannered, so that the effect may be stronger, and the response more powerful.

e. That he should endure harm: it is taken for granted that a caller to the way of Allâh would be exposed to all kinds of harm and pain due to the obstinate nature of proud people, the foolishness of the ignorant, and the mockery of people in general. This is the nature of things facing the Prophets and callers at all times and places.

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(1) *Ihyâ 'Ulûm Ed-Dîn* by Al-Ghazâlî, 2: 292, with some changes.

Hence was the advice of Luqmân to his son when he was preaching to him,

﴿ يَٰبُنَيَّ أَقِمِ ٱلصَّلَوٰةَ وَأۡمُرۡ بِٱلۡمَعۡرُوفِ وَٱنۡهَ عَنِ ٱلۡمُنكَرِ وَٱصۡبِرۡ عَلَىٰ مَآ أَصَابَكَۖ إِنَّ ذَٰلِكَ مِنۡ عَزۡمِ ٱلۡأُمُورِ ﴾

"O my son! (perform As-Salt), enjoin (on people) Al-Ma'ruf (Islamic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of Allâh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allâh with no exemption)." (Luqmân, 17)

f. That he should be knowledgeable about what he commands and what he forbids, so that his criticism may be compatible with the rulings of *Sharî'ah* and its general comprehensive principles.

3. Constant reminding of the positions taken by our pious predecessors: this is a factor which establishes courage and bravery in a Muslim, incites him to protect public opinion, assumes decisive positions regards commanding goodness and forbidding evil, and presents the historic positions of our righteous ancestors in overcoming maleficence and setting thing a right. There is no doubt that if they are well presented, they will have the best impact on the souls of youngsters and the will of the youth, and will even force them to courageously face people of debauchery, corruption, and atheism, who do not care about the sanctity of Islam or the weight or value of virtuous morals And how abundant are these nowadays! We must also address the problem of shyness and fear, if we want a child to be raised to observe the community and social criticism. This has already been discussed in the section: "The Responsibility for Psychological Education."

Chapter Seven

The Responsibility for Sexual Education

The meaning of sexual education is to teach a child, enlighten him, and be frank with him from the time he reaches puberty so that when he becomes a responsible adult and understands life, he will know what is lawful and what is unlawful and will be neither driven by desire nor led to debauchery. Sexual education consists of the following stages:

- Between the ages of 7 and 10 years: the age of recognition: a child is taught the rules of permission to enter and of looking at women.

- Between the ages of 10 and 14 years: the age of adolescence a child should be kept away from all forms of sexual arousal.

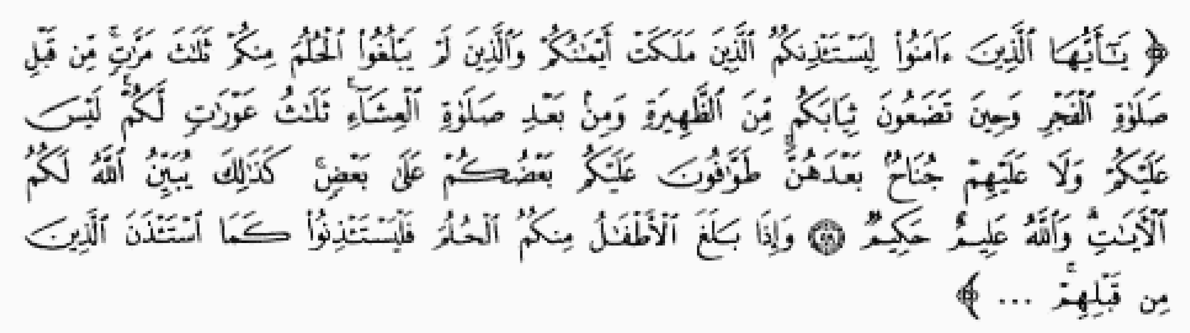
- Between the ages of 14 and 16 years: the age of puberty; a child is taught the manners of sexual intercourse if he is ready to get married.

- Post-puberty is also called the age of youth; he should be taught to be chaste if he is not able to get married.

Finally, should he be frankly informed about sex while he is at the age of recognition? Here are some discussions arranged according to the different age groups:

Firstly: the Manners of Asking Permission to Enter

What we aim at during this stage is to accustom a child to the decorum of taking permission to enter a room. The Noble Qur'an detailed this family decorum in the clearest statement when it said,



"O you who believe! Let your legal slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions; before Fajr (morning) prayer, and while you put off your clothes for the noonday (rest), and after the 'Isha (late-night) prayer. (These) three times are of privacy for you, other than these times there is no sin on you or on them to move about, attending (helping) you each other. Thus Allâh makes clear the Ayât (the verses of this Qur'ân, showing proofs for the legal aspects of permission for visits, etc.) to you. And Allâh is All-Knowing, All-Wise. And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age). Thus Allâh makes clear His Ayât (Commandments and legal obligations) for you. And Allâh is All-Knowing, All-Wise." (An-Nûr, 58-59)

Asking permission is necessary in three cases:

- Right before the dawn prayer because people at that time are sleeping.
- During mid-day, because people may lay aside their clothes at this time with their spouses.
- After the evening prayer, because this time is one of sleep and rest.

However, when the children reach puberty, educators should teach them the rules of asking permission at these three times and other times, in accordance with Allâh's saying,

﴿ وَإِذَا بَلَغَ ٱلْأَطْفَٰلُ مِنكُمُ ٱلْحُلُمَ فَلْيَسْتَـْٔذِنُوا۟ كَمَا ٱسْتَـْٔذَنَ ٱلَّذِينَ مِن قَبْلِهِمْ ﴾

"And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age)." (An-Nur, 59)

How great the scandal would be if a child enters his parents' bedroom all of a sudden and sees them engaged in sexual intercourse, and then goes out and talks to his young friends

about what he saw. How perplexed the child would be whenever the scene comes back to his mind.

A child would be prone to diversion if he feels inclined to the opposite sex when he observes the nature of intercourse. Parents should take up the rules of the Noble Qur'an in teaching a recognizing child to ask permission, if they want their children to have noble manners, and a distinct Islamic character.

Secondly: the Manners of Looking at Women

a. Every woman whom a man cannot marry is one of his mah-ârim, and every man a woman cannot marry is one of her *mahârim.* Therefore, *mahârim* includes:

- Women who are prohitited for a man to marry because of kinship: there are seven such women, and they are enumerated by Allâh ﷻ in His saying,

  ﴿ حُرِّمَتْ عَلَيْكُمْ أُمَّهَٰتُكُمْ وَبَنَاتُكُمْ وَأَخَوَٰتُكُمْ وَعَمَّٰتُكُمْ وَخَٰلَٰتُكُمْ وَبَنَاتُ ٱلْأَخِ وَبَنَاتُ ٱلْأُخْتِ ﴾

  "Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters." (An-Nîsâ, 23)

- Women who are prohibited for a man to marry because of relationship by marriage. These are four in number:

  1. The father's wife: Allâh ﷻ says,

  ﴿ وَلَا تَنكِحُوا۟ مَا نَكَحَ ءَابَآؤُكُم مِّنَ ٱلنِّسَآءِ ﴾

  "And marry not women whom your fathers married, except what has already passed" (An-Nisâ, 22)

  2. Son's wife: Allâh ﷻ says,

  ﴿ وَحَلَٰٓئِلُ أَبْنَآئِكُمُ ٱلَّذِينَ مِنْ أَصْلَٰبِكُمْ ﴾

  "the wives of your sons who (spring) from your own loins..." (An-Nisâ, 23)

3. Wife's mother: Allâh ﷻ says,

﴿ وَأُمَّهَٰتُ نِسَآئِكُمْ ﴾

"your wives' mothers..." (An-Nisâ, 23)

4. Wife's daughter: Allâh ﷻ says,

﴿ وَرَبَٰٓئِبُكُمُ ٱلَّٰتِى فِى حُجُورِكُم مِّن نِّسَآئِكُمُ ٱلَّٰتِى دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُوا۟ دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ ﴾

"...And your step daughters under your guardianship, born of your wives to whom you have gone in-but there is no sin on you..." (An-Nisâ, 23)

- Women prohibited because of nursing, in accordance with Allâh's saying, ***"and your mothers who have given suck to you, and your suckling sisters."*** It is lawful for man to see women prohibited to him, the bosom and above, and from below the knees and down if his desire and her desire are unlikely to be aroused. If not, it is unlawful for him to look for the sake of blocking the means to evil.

Accordingly, it is lawful for a man to look at their adornments, outward and inward, which include: the head, hair, neck, bosom, ear, shoulder, arm, palm, leg from below the knee, foot, face, and chest if temptation is guaranteed not to be aroused. He is never allowed to look at parts other than these. The basis for this is found in Allâh's saying:

﴿ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۖ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۖ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ ءَابَآئِهِنَّ أَوْ ءَابَآءِ بُعُولَتِهِنَّ أَوْ أَبْنَآئِهِنَّ أَوْ أَبْنَآءِ بُعُولَتِهِنَّ أَوْ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ أَخَوَٰتِهِنَّ أَوْ نِسَآئِهِنَّ ... ﴾

"And not to show off their adornment except only that which is apparent (both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyubihinna (i.e. their bodies, faces,

necks and bosoms) and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islam)..." (An-Nûr, 31)

It is thus unlawful for man, especially an adolescent, to see one of his prohibited women in short, above the knee, in a transparent garment that shows or outlines what is beneath it, or the private parts. It is also unlawful for a girl or woman to see the part of the body between the belly button and the knee of one of her (prohibited) men, even her son, brother, or father, even if she does not suspect temptation, not even in bathing or washing in the bathroom.

b. The manners of looking at one's fiancé: Islamic Law has allowed a suitor to look at his fiancé and has allowed the fiancé to do the same with her suitor, in order that each of them may be enlightened in choosing his life partner. This stems from the saying of Allâh's Prophet ﷺ as narrated by Muslim quoting Ibn Shu'bah: *"Look at her since this may cause permanency between you"* i.e. it may implant cordiality and familiarity. However, such looking has certain manners which a suitor must abide by:

1. the suitor should not look except at the face and the hands after he plans to marry her.
2. He may look repeatedly if necessary so that her physical image may be imprinted in his mind.
3. He may talk to her and she may talk to him as he asks for her hand.
4. It is still not permissible to shake hands with the fiancé because she is not yet related to him, before concluding the marriage contract. This is according to what Al-Bukhârî said quoting 'Âishah as saying, "The hand of the Prophet ﷺ has never

touched the hand of a woman during taking the pledge, which was done orally."

5. They cannot meet except in the presence of a related man of the fiancé's, according to what Al-Bukhârî and Muslim quoted the Prophet ﷺ as saying, *"No man is ever allowed to meet with a woman in seclusion, and no woman is ever allowed to travel except accompanied by a man prohibited to her."* We must point out the common practice of the suitor and his fiancé meeting each other under the pretext that they have to know each other better, is prohibited in Islam rejects and prohibits this practice because it contradicts the most basic principles of virtue and morality, and the damage it causes to the reputation of the girl more than it does to that of the suitor. This reputation makes people completely refuse to ask for her hand.(1) Moreover, this sinful mixing does not achieve its purpose because of the pretence which characterizes their behavior towards each other.

c. The manners of looking at one's wife: the husband is allowed to see every thing of his wife with or without lust. Since touching and intercourse are allowed, what is less than them is also allowed, i. e. looking at all her body. However, it is better for each of them not to look at the private parts of the other. The permissibility of looking at everything is established by what Abû Dâwûd, At-Tirmidhi, and An-Nasâî quoted Mu'awiyah Ibn Hîdah as saying: "I said, 'O Messenger of Allâh, what about our private parts? What should we show and what should we leave?' He said:

﴿ وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَٰفِظُونَ ۝ إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴾

"And those who guard their chastity (i.e. private parts, from illegal sexual acts). Except from their wives or (the slaves) that

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(1) i. e. in case her suitor does not marry her.

their right hands possess, - for then, they are free from blame..." (Al-Mu'minun, 5-6)

d. The manners of looking at non-related women: non-related man is he whom a woman can marry, e.g. her paternal uncle's son, her paternal aunt's son, her maternal uncle's son, her maternal aunt's son, her sister's husband [1] and her maternal [2] aunt's husband. [3]

Non-related woman is that whom a man may marry, e.g. his paternal uncle's daughter, his paternal aunt's daughter, his maternal uncle's daughter, his maternal aunt's daughter, his brother's wife, his paternal uncle's wife, his maternal uncle's wife, his wife's sister, his wife's paternal or maternal aunt.[4] What applies to a man also applies to a boy if he is an adolescent or knows about sex. This prohibition is established by Allâh's saying,

﴿ قُل لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَٰلِكَ أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ۝٣٠ وَقُل لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ... ﴾

"Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allâh is All-Aware of what they do. And tell the believing women to lower their gaze (from looking at forbidden things) And protect their private parts (from illegal sexual acts)" (An-Nûr, 31)

It is also established by what At-Tabarânî and Al-Hâkim narrated. At-Tabarani narrated an authentic *hadith* quoting Abdullâh Ibn Mas'ûd as saying, "Allâh's Messenger ﷺ said, through Allâh's words, *"A look is an arrow of the arrows of Iblîs* [5]

(1) i.e. in case he divorces her sister or she dies.

(2) The same applies to her paternal aunt's husband.

(3) Again, in case he divorces her aunt or she dies.

(4) In all these cases, after the other man divorces the woman or after he dies.

(5) i.e. Satan.

Whoever leaves it for fear of Me I will give him, in return, belief whose sweetness he finds in his heart." Muslim and At-Tirmidhi quoted Jarîr ﷺ as saying: "I asked Allâh's Messenger ﷺ about beholding sudden things, so he said, *'Turn away your eyesight'.*"

Shaikh Sayed Qutb in his *Tafseer* entitled "*Fi Zilal Al-Qur'an*" says, "Continual arousal leads man to lustful desire that cannot be extinguished or quenched. A lustful look, an arousing movement, excessive adornment, a naked body only arouse this mad sexual desire. One of the means of Islam to establish a clean society is to prevent this arousal and keep the deep instinctive drive between the two sexes sound and within its natural bounds without artificial arousal."

e. The manners of a man looking at a man: a man should not look at another man between his belly button and knee, whether the man looked at is a relative or non-related Muslim or disbeliever. As for looking at other parts of the body, it is permissible if the looker guarantees that he would not be aroused. This is established by what Muslim quoted the Prophet ﷺ as saying, "*A man is not to look at the private parts of (another) man, and a woman is not to look at the private parts of (another) woman.*"

Al-Ḥâkim narrated that the Prophet ﷺ saw a man with a bare thigh, so he said to him in guidance, "*Cover your thigh because the thigh is a private part.*" Therefore, a man is not permitted to reveal any part from his naval to his knee whether in sports, swimming, training, or in the bathroom, even if he does not fear arousal. If anyone commands him to uncover any part of his private parts, he should not obey him in accordance with the *hadith*, "*No obedience to a created man in disobeying the Creator.*"

f. The manners of a woman looking at a woman: a woman is not permitted to look at another woman between the belly button and the knee, whether the woman looked at is a relative or not, a

Muslim or a non-Muslim. Based on the above-mentioned evidence about a man looking at another man, we conclude the following:

It is prohibited for a woman to look at the thigh of her daughter, sister, mother, neighbor, or friend, whether in a bathroom or elsewhere. Female Muslims abiding by their religion should avoid looking at the private parts of other women like themselves, whether during taking clothes off for taking a bath, washing in a bathroom, or in wedding parties where there is despicable nakedness and hateful exposure, which is shameful indeed. Men abiding by their religion should not permit their wives or daughters to go to public baths because they involve nakedness.

g. The manners concerning a disbelieving woman looking at a Muslim woman: it is prohibited for a Muslim woman to reveal any of her adornments before a disbelieving woman except those parts which naturally appear such as the hands and the face. This is established by Allâh's saying,

﴿ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ ءَابَآئِهِنَّ أَوْ ءَابَآءِ بُعُولَتِهِنَّ أَوْ أَبْنَآئِهِنَّ أَوْ أَبْنَآءِ بُعُولَتِهِنَّ أَوْ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ أَخَوَٰتِهِنَّ أَوْ نِسَآئِهِنَّ ﴾

"And not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islam)." (An-Nûr, 31)

This verse means that a Muslim woman should not display her adornment unless she is with righteous Muslim women. If there are non-Muslim women or women who are not righteous, she should not display her adornment. The wisdom behind this is that a non-Muslim woman is likely to describe a Muslim woman to her disbelieving husband. Prohibition then, is because of a specific reason, not because private parts are involved.

h. The manners of looking at *Al-Amrad:* he is the young man whose beard has not yet grown. Looking at *al-amrad* is permissible if it is for a necessity such as selling and buying, taking and giving, medication and education, and other necessities. But if looking is intended for enjoying beauty, it is prohibited because it leads to lust and sin. The evidence for prohibition is Allâh's saying:

﴿ قُل لِّلْمُؤْمِنِينَ يَغُضُّوا۟ مِنْ أَبْصَـٰرِهِمْ ﴾

"Tell the believing men to lower their gaze (from looking at forbidden things)..." (An-Nûr, 31)

Our pious predecessors exaggerated in avoiding looking at and sitting with good-looking *amrads*. Sufyân Ath-Thawrî once went to the bathroom, and a boy with a beautiful face entered, so Sufyan said, 'Take him out of here; I see a devil with every woman, and seventeen devils with an *amrad.*

A man came to Imam Ahmad who had a boy with a beautiful face with him. He asked him, 'How is he related to you?' He said, 'He is my sister's son'. He said, 'Do not bring him to us once more, and do not walk with him in the street so that those who do not know you and him may not entertain bad thoughts about you'. The wisdom behind the prohibition of looking at an *amrad* without necessity is the fear of committing a sin. Hence, prohibition is meant as a means of avoiding and preventing corruption.

i. The manners of a woman looking at non-related men: Muslim women are allowed to look at men walking in the streets, playing unprohibited sports, or selling and buying. Evidence: In *As-Sahîhayn* it is metioned that Allâh's Messenger ﷺ looked at the Abyssinians, who were playing with their spears in the mosque on the day of the feast, while 'Âishah رضي الله عنها looked at them from behind him. He was hiding her from them until she became bored and left.

The scholar Ibn Hajar Al-'Asqalânî says in his book *"Fath Al-*

Barî bi Sharh Sahih Al-Bukhârî": "It has been establised by this *Hâdith*, i. e. 'Âishah's looking at the Abbyssinians, that it is permissible for a woman to look at a non-related man, but not vice versa. The evidence for the latter case is the continuation of women going to mosques and markets, and while traveling with veiled faces so that men would not see them, men were never commanded to be veiled so that women may not see them. This shows that there is a difference in the ruling between men and women." What I conclude after considering the aforementioned evidence is that looking by a woman at an alien man is permissible under two conditions: First, that looking does not lead to temptation. Second, that gazing should not take place in the same meeting place with men and women facing each other.

j. The manners of looking at the private parts of children: [1] Scholars of religon said that the private parts of a youngster, a boy or a girl, are not prohibited to look at if he is four years old or younger. But if he or she is over four, his or her private parts are the front and back private parts and the areas around then. If we make a young child accustomed to covering his body, this will be better.

k. Cases in which looking is permissible for necessity:

1. Looking with the intention of marriage: this has been discussed under "The manners of looking at one's fiancé" above.
2. Looking with the aim of teaching: it is permissible for a man to look at a non-related woman who is not displaying her beauty, for the sake of teaching her, according to these conditions:
   - That the branch of knowledge she is learning is lawful and leads to righteousness in this world and the next.
   - That the branch of knowledge is within what she is supposed

(1) See *"Radd Al-Muhtâr"* by Ibn Abdeen Part I, the chapter on conditions of prayer.

to do, e. g. teaching her the principles of nursing, the art of midwifery, and sewing.

- That looking at her is not feared to lead to temptation.
- That teaching does not lead to seclusion between men and women.
- That there are no women who can teach what the men are teaching.

3. Looking for the sake of treatment: it is permissible for a doctor to look at the parts he is treating of a non-related women. Muslim quoted Umm Salamah ﷺ as saying that she asked the permission of the Prophet ﷺ to have cupping, so the Prophet ﷺ commanded Abû Ṯîbah to make cupping for her. A doctor can treat a woman only under some conditions:
   - He should be pious, honest, specialized, and knowledgeable.
   - He should not uncover any part of her body except that which is necessary.
   - Lacking a female doctor who is capable of giving treatment.
   - A relative such as husband, or a trusted woman, e. g. her mother, should be present.
   - He should not be a non-Muslim, while a Muslim doctor is available.
4. Looking for trial or testimony: it is permissible for the judge or witness to look at a woman' s face and hands, even if they were liable to temptation. It is permissible because a covered woman cannot be identified by the judge or witness, and for keeping the rights from being lost in the society.

In this connection to this, I quote historical evidence in order that people may know how our pious predecessors used to refrain from admitting the uncovering of womens' faces, even in

permissible cases:

Mûsa Ibn Ishâq, the judge of Rayy and Ahwâz in the third century A. H., was holding a court session. Among the litigants was a woman, who claimed that her husband owed her a dowry of five hundred dinars. The husband denied the claim. So the judge said to him, "Bring forth your witnesses." The man said, "I have already done so." The judge called one of them and asked him to look at the wife and point at her in his testimony. So, the witness went and asked the wife to rise. The husband said, "What do you want of her?" He was told that the witness should look at her face to recognize her. The man disliked a stranger to look at his wife's face in public. So, he shouted out, "I declare to the judge that I owe my wife the dowry she is claiming, but do not uncover her face. So, when the wife realized how much her husband cared for her, she shouted out to the judge, "I declare to you that I have granted my husband this dowry, and he is clear of it in this life and the Hereafter." So, the judge said to those around him, "Write this down in the page of noble manners."

Finally, it is a must for fathers, mothers, and educators to be exemplary to their children regarding such manners of looking, and teach them, if they want them to acquire noble manners, and a sublime Islamic education. Allâh ﷻ will never deprive them of their deeds, on a day when neither money nor sons shall profit anyone.

Thirdly: Keeping Children Away from Sexual Arousal

Among the major responsibilties that Allâh made incumbent on educators is to fortify young people against sexual stimulants at the age of puberty and before. Scholars have unanimously agreed that the teenage years are the most momentous period of man's life. So, if the educator knew how to guide him in this phase, in a manner which is well-oriented and righteous, he would, no doubt, grow up

as an embodiment of modesty and chastity. Allâh ﷻ says,

﴿ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۖ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ ءَابَآئِهِنَّ أَوْ ءَابَآءِ بُعُولَتِهِنَّ أَوْ أَبْنَآئِهِنَّ أَوْ أَبْنَآءِ بُعُولَتِهِنَّ أَوْ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ أَخَوَٰتِهِنَّ أَوْ نِسَآئِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُنَّ أَوِ ٱلتَّٰبِعِينَ غَيْرِ أُو۟لِى ٱلْإِرْبَةِ مِنَ ٱلرِّجَالِ أَوِ ٱلطِّفْلِ ٱلَّذِينَ لَمْ يَظْهَرُوا۟ عَلَىٰ عَوْرَٰتِ ٱلنِّسَآءِ ... ﴾

"And to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms) and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islam), or the (female) slaves whom their right hands possess, or old male servants who lack vigor, or small children who have no sense of feminine sex..." (An-Nur, 31)

Imam Ibn Kathîr says in interpreting this verse, "It means if young children are unaware of matters pertaining to women's privacies, their melodious voices, their way of walking, their moves, and their standing still, there is no harm in letting them enter women's places, but if they are teenagers or approcahing this age, or aware of all of that, and can distinguish between an attractive and unattractive woman, they should be prevented from entering women's places."

Al-Bukhârî narrated that Al-Fadl Ibn Al-Abbâs was behind the Prophet ﷺ on a camel on the Day of Slaughtering and Al-Fadl was about the age of puberty. Al-Fadl kept looking at a beautiful woman from Khatham, who was asking the Prophet about some religious matters, so, the Prophet ﷺ took Al-Fadl by the chin and turned his face away from the woman. Thus, the Prophet ﷺ kept him from sexually stimulating himself through gazing at the woman's face. The responsibility of the educator for keeping his child away from sexual stimulants is realized in two ways: The first: the responsibility of inside monitoring and the second: the

responsibility of outside monitoring.

Inside Monitoring

The educator should make clear to his child the Islamic rules of chastity both in theory and practice, which are:

- Practicing the aforementioned manners of asking permission.
- Forbidding teenagers from entering women's places.
- Separating male children and female children in beds. Al-Hâkim and Abû Dâwûd related that the Prophet ﷺ said, *"Command your children to pray at the age of seven, and beat them for it (neglecting) praying at the age of ten, and separate males and females in bed."* This is to avoid that they should see, from one another, what may arouse their sexual desires, and corrupt them.
- Teaching children the manners of looking (i.e. at non-related women), and continually stimulating their fear of Allâh.
- Not having a T.V. set at home for the grave harm it has on virtue and morality.
- Checking what the children may possess of newspapers, magazines and novels, and guiding them as to what they are permitted to buy and what they are not.
- Forbidding mixing of boys with girls from their very early years, and letting them have friends only of the same sex and of righteous people.

Outside monitoring

The boy should also be monitored outside, since the society suffers some evils such as:

1. Cinema and theaters, which show adult films and sexual stimulants.
2. Indecent dresses of women, since they stimulate the sexual

desire, irritate one's mind by following women, waste one's money, demean honor, and force the poor to commit unlawful acts. Moreover, they reflect just blind imitation and insane attraction to the West. Besides, they lead to serious problems in every house between husband and wife, and mother and daughter.

3. Public and secret brothels, which are places of adultery and prostitution. In these places, honor is abolished, time and money are wasted, diseases are spread, and sins nest all day and night. In such sordid places, families collapse, houses devastate, women are perverted, and honor is violated. Here are, my fellow educators, some of the indecent scenes which these brothels introduce to our society:

a. While a teacher was giving a physical education class to students in a girls' secondary school, a tenth-grade student fell down suddenly onto the floor. They rushed her to a hospital for examination. It turned out that she was pregnant. After investigation, it turned out that the girl was working in a brothel with five other students of the same age. The school and family were aware of nothing. It also turned out that one of these students was enticed by her immoral mother, and could, in turn, seduce her fellow students and get them to participate in prostitution. Unfortunately, education of officials kept the whole matter secret and hid it to aviod scandal. Immoral company, undoubtedly, has its own influence in seduction and corruption.

b. A licentious father was led by desire to a brothel. The pimp showed him the prostitutes' photos. His eyes caught his daughter's photo, and was extremely taken by the unexpected surprise, but he could restrain himself until he made sure. So, he told the pimp that he wanted that girl. The pimp told him to go

to a certain room where she was ready for him. When he entered the room, he found his daughter quite ready to receive the clients. When the girl saw her father in front of her, she was taken by horror and dashed to the door to save herself from him. The father could not help trying to strangle her. But the people there did not let him do so. Those who had details of the incident said that a girl of her neighbours enticed her to that way, and the family never knew that their daughter had replaced the school with a brothel, where she buried her honor and chastity.

c. A trustworthy teacher told me that he went to look for a friend in a coffee shop, but he noticed that so many male and female students were entering the coffee shop, and going upstairs. He was very curious to find out what was going on there. He followed them, and was extremely shocked by what he saw in the hall of the upstairs floor; he found that most of those who went up to that place were male and female students, who were hugging, kissing, and flirting with impudent laughs and indecent stimulation. Then, he wondered how these students met each other and how these relationships started, and who brought them into this particular place? These are lessons of decay which those students received through T.V, photos, morally depraved magazines and malicious stories. Most likely the families know nothing of these meetings. There is no doubt that the corrupted environment has led to such corruption and temptation.

4. Moral deprivation: the streets of cities are swept by sparkling, deceptive pictures, obscene words, and indecent propaganda for a film or dispicable drama.

5. Corrupt companionship: we have mentioned before, in the chapter on the reasons that lead to children's deviation, that *"Among the main factors leading to child deviation are bad*

companions especially when the child is of modest intelligence." In this regard, the Prophet ﷺ said, *"A man adheres to his friend's customs. So, you have to be selective regarding whoever is going to be your friend."* This is narrated by Ibn Majah. May Allâh have Mercy upon the poet who said,

> Never wonder about man but about his associate.
>
> Since every mate takes his associate to emulate.

6. Corruption from intermingling: this mode of social behavior has a negative impact on morals and ethics, even in the case of children. This innovation has unfortunately, been introduced in some Muslim communities. It was encouraged by the claim that this type of intermingling may abate instincts and check desire. In the chapter on "The Responsibility for Intellectual Education" we mentioned the convincing and cogent reply and the evidence against all those who justify the above claim. These are the most dangerous means that would cause our children to be completely lost. In my opinion, there are three positive ways, which if adopted by educators, children would be morally sound. These ways are:

   1. Enlightenment 2. Warning 3. Monitoring

Enlightenment

Early instruction allows a child to mentally absorb the lessons throughout his life until he becomes a grandfather. If we teach the child that he is encircled by those who plot against him, his religion and nation, he would be mature enough to check his desires, because the child knows, in advance, that ways of temptation in his society have been arrayed by the enemy to destroy him and his fellow citizens.

It is recommended to inform the child about the plottings against his religion. My fellow educator, you will see these

elaborate plottings supported by incidents in a paper on "Awareness of Responsibility." Here, we present some of these plans:

I. Jews and Freemasonry: these have adopted Sigmund Freud's opinions. Freud explains human behavior in terms of the sexual instinct. They have also adopted the opinions of the Jew Karl Marx, who attacked religions and all faith in Divinity. When asked about the substitute for this faith Marx replied, "The substitute is the theater. Let them always occupy themselves with the theater instead of Divinity. They have adopted the opinions of Friedrich Nietzsche who abrogated morality and made permissible everything that satisfies man's enjoyment. They actually adopted anything that would destroy religion and morality. Among the well-known Masonic sayings is the following, "We have to gain women as supporters. So at any time, women stretched their hands to us, we defintely gained the prohibited, and the army of the religious zealots vanished."

II. Colonization and the Crusades: one of the famous colonists says, in this regard, "A drinking glass and a bottle of wine destroy the Muḫammadan Nation more than a thousand cannons can do. Thus, try your best to let this Nation be overwhelmed by materialism and luxury." Unfortunately, this is what they have already achieved.

At the Missionaries' Conference in Jerusalem, the priest Zoimer said, "You have raised up a generation in Muslim countries that does not have any submission to Allâh. Consequently, this Muslim generation has been vindicating the aims of colonization. So, it is a generation with no ambition to achieve great things. Rather, it has become fond of laziness. Further, it exerts its energies exclusively in luxury. So, if they learn or gain money or achieve eminent positions, worldly targets are their only concern."

III. Communism and Materialistic Ideologies: the proponents of Communism said, "We have succeeded in destroying religion by means of stories, dramas, lectures, mass media and books on propaganda for apostasy and attacks on religion and its scholars. All this media calls for materialistic science and for making it the sovereign authority."

Warning

Effective warnings can make the child aware of real dangers.

A. Dangers for health: this includes the following among the physical and psychological diseases: AIDS, gonorrhea, syphilis, sexual ulcerahon, chancroid and early psychological maturity.

B. Danger of immorality: this includes, among others, homosexuality i. e. sodomy and lesbianism.

C. Psychological effects: we refer here to the following: dissolute generations may bring into existence gangs to kill, kidnap, and rape. Other gangs for drug smuggling and sex may be formed. Well-educated gangs may also be formed (physicians, lawyers, etc). to cover the crimes in return for bribes of sex and money.

D. The social problem: this is represented by the following:

- Threatening society as a result of demolishing the family system.
- Fornication yields injustice to the born children, since it deprives them of their obvious right i. e. being legal children.
- Both men and women become miserable in spite of their transient enjoyment.
- Severing the bonds of kinship is an inevitable result of ill-reputation and notorious behavior.

E. Economic Problems:

- Weakening of the productive powers, because shameless deeds

destroy health and hold back production.

- Wasting sources of wealth for the sake of luxury and lustful deeds.

- Making illegal gains through bribery, drugs, adult films, and pornography. This would lead to hindering a great part of the labor force. Further, it would also destroy the nation's progress, and devastate its economy and production.

F. The religious problem: abandoning faith. the two Shaikhs narrated that the Prophet ﷺ said, *"When the adulterer commits adultery, he is no longer a believer."* At-Tabarânî also narrated in Al-Awsat that the Prophet ﷺ said, *"I warn you against committing adultery, since it ends in four things: it makes the face gloomy; it cuts off the earnings, it leads to the wrath of the All Merciful, and finally it makes the abode in Fire eternal."*

Finally, persisting in committing adutery would make torment doubled on the Day of the Resurrection. Allâh ﷻ says in *Surah* Al-Furqân:

﴿ وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ ٱلنَّفْسَ ٱلَّتِي حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ وَلَا يَزْنُونَ ۚ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضَٰعَفْ لَهُ ٱلْعَذَابُ يَوْمَ ٱلْقِيَٰمَةِ وَيَخْلُدْ فِيهِۦ مُهَانًا ﴾

"And those who invoke not any other ilah (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace" (Al-Furqân, 68-69)

Moreover, continuing to warn against lustful acts, and the repeated mention of their worldly and religious punishments would instill a noble spirit in the hearts of children. Further, their personalities would have solid barriers against deviation and falsehood.

Monitoring

This is one of the most important and positive means of improving children's behavior. Thus, we should bind them directly or indirectly to definite aims. Then, the educator must bind his child with what he wishes for him. For instance, the bond should first be with mosques and the forms of worship within them and the necessary companionship with scholars and attending their scholarly courses in general and other specific forms of worshipping Allâh. We must also mention the importance of occupying the child with his sports activities in a way that keeps the child's religious feelings intact.

Fourthly: Teaching the Child the Legal Rulings Governing Puberty and Maturity

Educators should give children frank information about sex in a way that yields psychological comfort. Therefore, knowing the rules of purification would keep the performance of worship valid. Consequently, the psychological bewilderment of adolescence as a result of teen-age changes would vanish. Frankness in this domain keeps the boy and girl from asking friends and fellow mates about sexual matters. This may lead to dangerous moral corruption. The following are some of the legal rulings in this respect.

1. The child (boy or girl) may have *iḫtilâm* (wet dreams) but he does not get wet. Then purification wash is not obligatory. On the contrary, if he finds wetting without a dream he must wash himself. The five authorities except An-Nasâî narrated that "Âishah ﷺ said, "The Prophet ﷺ was once asked about a man finding himself wet with sperm without a wet dream, and he said: *'He must wash.'* But if a man sees a wet dream and finds no wetting, the Prophet answered, *"Washing is not obligatory"* Then Umm Salîm asked him if a woman finding herself wet must wash. The Prophet answered, *"Yes, definitely, women are full*

sisters of men (in every thing).

2. If a man experiences lustful ejaculation he must wash himself. But if the ejaculation is not lustful, that is, a sympton of a disease washing himself is not a must. Al-Imâm Aḥmad, At-Tirmidhi and Ibn Majah narrated that Alî said, "I used to have light sperm then I asked the Prophet about that and he answered, *"In your case, you need to perform ablution only, but in case of natural sperm, washing yourself is a must."*

3. If a husband and his wife have sexual intercourse then washing is a must. Here, Muslim narrated that 'Âishah said, "The Messenger of Allâh said, "If a husband has sexual intercourse with his wife, then they must wash afterwards."

4. Following a monthly period or child-birth a woman must have a wash of purification. Allâh says in the Qur'ân,

﴿ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ﴾

"And do not draw near them till they are pure (i.e. till they wash themslves for purification)." (Al-Baqarah, 222)

The evidence in case of child-birth is confirmed by consensus of authorities on legal question and by legal analogy.

Obligatory and recommended practices for washing are as follows: washing the mouth and nose and then the whole body.

The recommended practices done by the Prophet are as follows: to wash the hands, then the sexual organ and remove any impurity. Then, there comes ablution except the feet. Then water is poured all over the body three times, the feet are washed with running water. Other recommended practices done by the Prophet are: intention, uttering the invocation, *Bismillah Al-Rahmân Al-Rahim* (In the Name of Allâh, the Most Gracious, the Most Merciful), brushing the teeth, letting water go between the beard and between the fingers, and rubbing the body with water.

Fifthly: Marriage and Sexual Intercourse

Islâm has legislated marriage only to comply with the innate inclination towards the other sex. Thus, man would fulfill his natural desire in complete harmony without being dominated by unlawful temptations.

A. Marriage in Islam is based upon the above understanding of man's innate inclination toward the other sex. Hence, the institution of marriage would fulfill his longings and tendencies, so that no one would exceed the limits of his legitimate inclinations. Allâh ﷻ says:

﴿ وَمِنْ ءَايَٰتِهِۦٓ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا لِّتَسْكُنُوٓا۟ إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً ﴾

"And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy." (Ar-Rum, 21)

Al-Bukhârî and Muslim narrated that Anas ؓ said, "A group of three men came to the Prophet's house to ask his wives about the Prophet's prayers. Having recieved the answer, they considered them little. Then, they explained their view by saying, 'How can we compare our prayers with those of the Prophet ﷺ since Allâh has forgiven him his sins whatever of them has passed and whatever is to come. So, one of them said, 'As for me, I will perform the night prayers forever.' The second said, 'I will fast all my life and will never break my fast.' The third said, 'I would seclude myself from women and never get married.' Later on, the Messenger of Allâh ﷺ came and was informed of what they have said. He said, *'Have you said so and so? Indeed, I swear by Allâh that I am the most fearful of Allâh and most pious. However, I fast and break my fast, pray and sleep, and I get married. So, whoever refrains from my practice is not among my followers."*

Another objective of marriage in Islam is satisfying the sexual need through legal means to be rewarded by Allâh. Muslim narrated that Abû Dharr said, "A group of the Companions of the Prophet said to the Prophet, 'O Messenger of Allâh, the deceased 'by-gone' got all the rewards. They used to pray as we do, fast as we do; then they gave the poor their rights out of their wealth. The Prophet wondered, *'Does not Allâh provide you with what you may give the poor from? Truly, you may offer charity through saying Subhâna Allâh (Glory be to Allâh) Allâhu akbar (Allâh is the Greatest), lâ ilâha illâ Allâh (There is no god but Allâh) and Al-Hamdu Lillah (praise be to Allâh); commanding beneficence, and forbiding maleficence."* Then, the Prophet concluded by saying, *"and having sexual intercourse with your spouse is also charity."* The Companions exclaimed by saying, "O Messenger of Allâh! Are we going to be rewarded even for sexual intercourse?" The Prophet explained, "*Would a person not be punished if he performed it in an illegal (prohibited) way (i.e. by committing adultery)?* They said, "Yes, indeed." The Prophet then added, *"Likewise, if he does it legally, he will be rewarded."* However, it should not be understood that fulfilling that natural desire is the major responsibilities in motivation for marriage. Rather, the Muslim has many other goals to achieve. Among these are striving for the way of Allah *(Jihâd)*, calling others to learn, etc. Allah says,

﴿ قُلْ إِن كَانَ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ وَإِخْوَٰنُكُمْ وَأَزْوَٰجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَٰلٌ ٱقْتَرَفْتُمُوهَا وَتِجَٰرَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَٰكِنُ تَرْضَوْنَهَآ أَحَبَّ إِلَيْكُم مِّنَ ٱللَّهِ وَرَسُولِهِۦ وَجِهَادٍ فِى سَبِيلِهِۦ فَتَرَبَّصُوا۟ حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴾

"Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allâh and His Messenger, and striving hard and fighting in His Cause, then wait until Allâh brings about His Decision

(torment). And Allâh guides not the people who are Al-Fasiqun (the rebellious, disobedient to Allâh)" (At-Tawbah, 24)

B. Then why does Allah prescribe the laws of marriage? Above, we have mentioned the advantages of the legislation of marriage by Allâh in the first part of this book under the title "Marriage is a Social Interest." Thus, you may refer to the details there.

Advice to parents: Muslim narrated that the Messenger of Allah ﷺ said, *"You may spend your money for various purposes: some for the way of Allâh, some for your servant, some for the poor, and some for your family. The last part would be the most rewarded one."* The best way to provide for your family is to support them and protect them in their honor, health, and livelihood. For instance, you may help your sons get married and help whoever wants to marry your daughters.

C. The Wedding Night

1. Al-Bukhârî, Abû Dâwûd, and others narrated that the Prophet ﷺ said, *"Whoever gets married, should gently put his hand on her head, then start in the name of Allah, asking Him to bless her, saying, 'O Allâh, I ask you the best of her temper and morals, and I seek Your protection from her possible harm, and from the worst of her temper."*
2. It is also recommended for both husband and wife to pray two *rak'ahs* (units of prayer), and invoke Allâh to bless them after the prayer.
3. The husband should be amiable to his bride and offer her something to eat or drink.
4. The bride and bridegroom should completely take off their clothes to sleep under one bedcover.
5. Before making love, he should do foreplay and necking and try his best to make his ejaculation after her orgasm.

6. The husband should say the following invocation: "In the name of Allah, O our Lord, keep Satan away from us and keep him away from our offspring."

7. It is permissible to make love in any position (i. e. standing, lying down, etc.) as long as this is done in the vulva.

8. If they want to make love again, they should make ablution. This would make them more energetic. However, taking a shower would be much better.

9. It would be better to perform the major ritual bathing immediately after making love, so that they would perform prayer then.

D. Spouses should keep the following things in mind:

- It is forbidden for both to mention anything about their love-making, by word or gesture. Muslim and Abû Dâwûd narrated that the Prophet ﷺ said, *"The condemned people before Allah on the Day of Resurrection are those who sleep with their wives (to make love) then disclose that to others."*

- It is prohibited to have anal intercourse. All the authorities on Prophetic Tradition except An-Nasâ'î narrated that the Prophet ﷺ said, *"Whoever makes love during the monthly period, or in the anus, or takes advice of prognosticators is no longer a believer in what has been revealed to Muhammad."*

- Generally speaking, it is forbidden to make love during the monthly period and child birth period. Allah ﷻ says,

﴿ فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ ﴾

"So keep apart from women during menstruation." (Al-Baqarah, 222)

- It is forbidden to make love in the mornings of Ramadân. Further, it is not permitted for a wife to voluntarily fast without the consent of her husband.

- It is forbidden for a wife to refuse making love with her husband.

Sixthly: Abstaining from marriage till Allah enriches poor youth

Allah ﷻ says,



"And let the ones who do not find the means to wed keep abstaining till Allah enriches them of His Grace." (An-Nûr, 33)

Marriage might face several difficulties. The most important of these obstacles is money. Money mostly impedes the young generations who lack jobs and experience from getting married. What should the youth do if they lack financial means while longing to fulfill their innate desire? To them, we suggest the following solutions, keeping in mind fear of Allah:

1. To observe much voluntary fast
2. To completely and categorically keep away from sexual enticements.
3. To fill his leisure time profitably
4. To keep good company
5. To cast down eyes as regards women, and avoid reprehensible looking at women of consanguinity
6. Building up religious conscience: the best example of modesty and eminence is the Prophet Yûsuf (Joseph) ﷺ as displayed in the Noble Qur'ân. Shaikh Alî Aṯ-Ṯanṯâwî says in a tract entitled *"Ya Bunaiy"* (O My Son) from which we quoted a great part in the original manuscript: "Modesty means to relieve oneself through spiritual, mental, emotional or physical effort that consumes the accumulated emotion. This effort also releases this stored energy by resorting to Allah and devotion in His worship, or giving oneself up for work and scientific research. One may

also devote oneself to art and literature to express one's innate instincts. This may be achieved either in poetry, portrayals, or by physical effort involving oneself in sport activity, and religion."

Seventhly: Is it permissible to speak frankly to your children on sexual affairs?

The answer is yes. Sometimes, it is a must if legal rulings are intended:

1. To find out answers to questions raised by the youth about the Noble Qur'ân, especially where there is reference to the variant stages of man's creation.
2. The youth can not know the permissible and the prohibited in their maturity, and the obligatory and the voluntary deeds unless they are taught about sex.
3. Likewise, if they have decided to get married, it would be unreasonable for them to start this important stage lacking any knowledge about its duties or ethical obligations.

Dear educator, I would like to remind you of two issues:

1. Educational materials should suit each stage of growth. So, it is unreasonable to teach sex to a child ten years old, and to neglect such knowledge to teenagers and mature youths.
2. It is recommnended that a mother should give her daughters relevant information about this issue. However, if a mother is not available, any other woman may do that.

Finally, we state that nothing could save the world today from the disorders of unrestrained desire and sweeping immoral decay except the Muslim view not only concerning sex but also on other aspects of life. Thus Islam puts all aspects of life in order, and provides man with a balanced integrated view of life that fulfills the needs of humanity and satisfies man's hopes and longings.

PART THREE

This part includes three chapters:

1. Effective means of child education
2. The basic rules of bringing up a child
3. Suggestions to upgrade educational standards

Chapter One

Effective Means of Child Education

An enlightened and fair educator is always on the lookout for effective educational means and bases to prepare children religiously, morally, educationally, psychologically, and socially. the aim is to assist children to attain the highest possible degree of perfection, maturity, rationality, and equilibrium. But what are these effective means and educational bases for educating children?

In my opinion, these are five:

1. Education by setting a good example.

2. Education by establishing beneficial habits.

3. Education by wise admonition.

4. Education by observation.

5. Education by appropriate punishment.

I. Education by Setting a Good Example

Setting a good example is extremely effective in helping to reform a wayward child. If the educator is truthful, honest, noble, and chaste, the children will be raised on truthfulness, honesty, morality, noblity, and chastity. However, if the educator is untruthful, treacherous, immoral, miserly, cowardly, or mean, the children will be brought up on lying, treachery, immorlity, cowardice and meanness.

Allâh ﷻ lays down the perfect Divine method, and entrusted His Messengers to carry the Divine message to the nation characterized by the most sublime psychological, moral, and intellectual faculties, so that people may accept the message, take them as examples, learn from them, respond to them, and follow in their footsteps in noble virtues and great morals.

Therefore, Allah sent Muhammad ﷺ to be an example for Muslims throughout history, and to be the guiding light for humanity until the end of time. The Noble Qur'ân says,

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ ﴾

"Indeed in the Messenger of Allâh (Muhammad ﷺ) you have a good example to follow..." (Al-Ahzâb, 21)

The example which the Prophet ﷺ gave in the field of worship and morality is the best the world has seen, and with passage of time, people find the perfect example and guiding light in the way the Prophet ﷺ worshipped Allah, and in the way he preserved his morality.

Concerning the example of worship, Al-Bukhârî and Muslim quoted Al-Mughîrah Ibn Shu'bah as saying, "The Messenger of Allah ﷺ used to pray at night until his feet were swollen. When it was said to him, 'Has not Allah pardoned you for your past and future wrongdoings?' he replied, *'Should I not be a thankful servant?'"*

It is no wonder then that the Prophet ﷺ occupies the highest rank of worship because he carried out all Allah's orders concerning praying at night, worship, remembering Allah, mentioning the names of Allah, and invocation. The Noble Qur'ân says,

﴿ يَٰٓأَيُّهَا ٱلْمُزَّمِّلُ ۝١ قُمِ ٱلَّيْلَ إِلَّا قَلِيلًا ۝٢ نِّصْفَهُۥٓ أَوِ ٱنقُصْ مِنْهُ قَلِيلًا ۝٣ أَوْ زِدْ عَلَيْهِ وَرَتِّلِ ٱلْقُرْءَانَ تَرْتِيلًا ۝٤ إِنَّا سَنُلْقِى عَلَيْكَ قَوْلًا ثَقِيلًا ۝٥ إِنَّ نَاشِئَةَ ٱلَّيْلِ هِىَ أَشَدُّ وَطْـًٔا وَأَقْوَمُ قِيلًا ﴾

"O you wrapped in garments (i.e. Prophet Muhammad ﷺ)! Stand (to pray) all night, except a little. Half of it or a little less than that, or a little more. And recite the Qur'an (aloud) in a slow, (pleasant tone and) style. Verily, We shall send down to you a weighty Word (i.e. obligations, laws). Verily, the rising by night (for Tahajjud prayer) is very hard and most potent and good for governing oneself, and most suitable for (understanding) the Word (of Allâh)." (Al-Muzzammil, 1-6)

Concerning the example of Virtuous Manners, it suffices to mention one example that is related to his noble morality, and the aspects of his comprehensive greatness, generosity, ascetism, humility, patience, strength, bravery, wise conduct, and steadfastness in holding to principles of piety.

Concerning the example of Generosity, the Prophet ﷺ used to give to people like someone who does not fear poverty, and was more generous than a fast wind especially in Ramaḏân. Anas said, "The Messenger of Allah ﷺ was never asked to give anything, about which he said, 'No'."

Concerning the example of Ascetism, Ibn Jarîr quoted "Âishah رضي الله عنها as saying, "Allah's Messenger ﷺ never satisfied his hunger for bread made of barley for three consecutive days ever since he came to Al-Madînah until he passed away." We should bear in mind that the Prophet ﷺ was not an ascetic because of poverty or lack

of food. If he had wanted the pleasures of life, plenty of good things, and the enjoyment of this life, it would have come to him in obedience. However, by means of ascetism he aimed at several things, among which are:

- Teaching the Muslim generations the meaning of cooperation, giving, and preferring others to oneself.
- Teaching the Muslim generations to consider modest living sufficient lest the pleasures of life should keep them from shouldering the responsibility of *Da'wah* (call for Allâh) and raising Allah's word, and lest this world should be bountiful to them and thus destroy them as it had done to previous generations.
- Teaching those with sick hearts, the hypocrites and the disbelievers that he did not intend from his call, to collect money, to enjoy the pleasures of life, to seek this world in the name of religion, but he wanted the believers to seek the reward from Allah alone, and to meet Allah ﷻ with no possessions for this world. His motto was the same as that of the previous Prophets:

﴿ وَيَٰقَوْمِ لَآ أَسْـَٔلُكُمْ عَلَيْهِ مَالًا ۖ إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِ ۚ ﴾

"And O my people! I ask of you no wealth for it, my reward is from none but Allâh." (Hûd, 29)

Concerning the example of Humility, the contemporaries and Companions of the Prophet ﷺ have unanimously agreed that he was the one who initiated greeting his Companions, he was attentive to whoever spoke to him whether young or old, and was the last to withdraw his hand when he shook hands. He used to sit beside the last of his Companions. He used to go to the market and carry his own goods and say, "*I should carry it more than anyone else.*" He did not think himself above doing the work of a

laborer in building his mosque or in digging a ditch. He accepted the invitation of free men and male and female slaves, he accepted people's apology, mended his own garments, and shoes, helped in household chores, tied his camel, ate with his servant, and responded to the requests of the weak and miserable. Indeed the Prophet ﷺ obeyed the command of Allah, who said,

﴿ وَٱخْفِضْ جَنَاحَكَ لِمَنِ ٱتَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ ﴾

"And be kind and humble to the believers who follow you." (Ash-Shu'arâ, 215)

Concerning the example of Patience, the Prophet ﷺ attained the peak of patience, both with the harshness of the bedouins and in his treatment of his enemies' past arrogance after he attained victory over them.

It suffices to say concerning his patience regarding the harshness of the bedouins to mention only one of many examples mentioned in the *Sîrah.* (1) Al-Bukhârî and Muslim quoted Anas as saying, "I was walking with the Messenger of Allah ﷺ, who wore a heavy Najrân garment. A bedouin approached him and pulled him violently by his garment. I looked at the area between the neck and the shoulder of the Prophet ﷺ and found that the garment had left a trace there because of the violent pull. Then the man said, 'O Muhammad! Order that I may be given of Allah's money which you have.' The Prophet ﷺ turned to him laughing and ordered that he be given money."

His patience with his enemies after achieving victory over them is seen in how he treated the people of Makka, who went so far in harming him, persecuting him, and driving him out of his native town. They even conspired to kill him, and accused him of every

(1) *Sirah* is a historical work on the life of the Prophet Muhammad ﷺ (editor)

false charge. Obviously he has a noble soul and was inclined to forgive and forget. He did nothing more than gather his enemies, give them safety, and say his famous words, *"What do you think I am going to do to you?"* They said, "You are a noble brother, and a noble nephew." He said, "*Go! You are free!*." Hence the Prophet ﷺ occupies this sublime position of patience, in view of what Allah ﷻ has revealed to him in the Noble Qur'ân:

﴿ خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ ﴾

"Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them)." (Al-A'râf, 199)

Concerning his physical strength, he was an example to champion wrestlers and strong-willed people. He ﷺ defeated Rakânah, a champion wrestler three times. After the third time, Rakânah said, "I bear witness that you are Allah's Messenger." The Prophet ﷺ faced Ubayy Ibn Khalaf in the battle of *Uh̲ud* with a spear which he aimed at his chest. He fell off his horse suffering severe pain and saying, "If Muhammad had spat on me, he would have killed me." No wonder that the Prophet ﷺ was well-known for his strength, since it was he who said, "*Allâh likes a strong believer more than a weak believer*." Reported by Muslim

In his example of Courage, there was no equal. Here is a story to prove that. At the Battle of H̲unayn, the Prophet ﷺ rode his mule, while the people around him were fleeing. He was saying.

I am the Prophet, no falsehood about it.

I am the son (grandson) of Abdul-Mut̲t̲alib.

No one on that day was seen to be more steadfast or closer to the enemy than he. Indeed, Allah ordered the Prophet ﷺ to be courageous and brave in the most dangerous situations, while Allah ﷻ says in the Noble Qur'ân:

﴿ فَقَٰتِلْ فِى سَبِيلِ ٱللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضِ ٱلْمُؤْمِنِينَ ﴾

"Then fight (O Muhammad ﷺ) in the Cause of Allâh, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you)..." (An-Nisâ, 84)

Also in his example of Wise Conduct, the Prophet ﷺ was an example to be followed by all people; young and old, believers and disbelievers, commoners and dignitaries. He was granted success in everything he did because he was naturally inclined to noble morals, wise conduct, and putting everything in its right place. Here is a great example which was recorded by history so that you may know the wise policy which sprang from his wit and morality.

At the Battle of Hunayn the Prophet ﷺ gave booty to Quraysh and other Arabian tribes but did not give any to Al-Ansâr. They began speaking about it, saying, "The Prophet has, by Allah, given consideration to his tribe." The Prophet ﷺ gathered them together and said, *"O Al-Ansâr! A saying has reached me. Anger has spreed among you. Did I not come to you when you were misguided, so Allah guided you, poor, so Allah made you rich, and enemies, so Allah made your hearts meet?* They said, 'Yes, Allah and His Messenger are the most gracious and generous.' Then he said, '*Do not you answer, O Al-Ansâr?*' They said, 'What should we say? To Allâh and His Messenger belong grace and generosity.' He said, '*By Allâh, if you willed, you would say, telling the truth, and would be believed, you came to us accused of lying, so we believed you, forsaken, so we supported you, an outcast, so we gave shelter to you, and poor, so we enriched you. Have you felt angry about a trifling this in this world, with which I tried to be friendly to people so that they may become Muslims, but have relied on your being Muslims? Are not you satisfed that people take sheep and camels and you preoccupy the Messenger of Allah with your animals of burden? By Allâh who holds Muhammad's soul, but for the hijrah, I would have

been one of Al-Anṣâr, and if people took a path and Al-Anṣâr took another, I would take that of Al-Anṣâr. May Allâh bestow mercy on Al-Anṣâr, the sons of Al-Anṣâr, and the grandsons of Al-Anṣâr.' Upon that the people cried until their beards become wet, and said, We are satisfied with the Messenger of Allah as our share and lot."

Such is the Prophet ﷺ! A great example of wise conduct and noble dealing. He was steadfast in obeying the command of his Lord, Who says,

﴿ فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ لِنتَ لَهُمْ ۖ وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّوا۟ مِنْ حَوْلِكَ ۖ ﴾

"And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you..." (Âl 'Imrân, 159)

Abiding by principles is a distinguished attribute of the Prophet ﷺ and one of his established manners. It suffices in this repect to mention his great attitude towards his uncle Abû Ṯâlib when the Prophet ﷺ thought that his uncle was going to surrender him, let him down, and cease supporting him. Here we should stop a moment to listen to the words of truth, belief, and steadfastness which were uttered by the Prophet of the eternal Islamic Message to announce to the world how belief and steadfastness, sacrifice, and calling to the way of Allah should be done. He said, *"O my uncle! By Allah, if they put the sun in my right hand, and the moon in my left hand so that I may leave this matter, I will not leave it until Allah makes it victorious, or I perish for it."*

Then the Prophet ﷺ stood up and started crying. When his uncle saw his faithful determination, and firm steadfastness in continuing the way of *Da'wah* call to the way of Allâh not paying attention to anyone or fearing anybody, he called him and said to him, "Go, my nephew, and say whatever you like. By Allâh I will never force you into anything."

The above-mentioned manners and attributes of the Prophet ﷺ are one example of his greatness, and a glimpse at his perfection.

No one can perceive the merits of this great Prophet, or enumerate all his noble qualities, after Allah described him so magnificently and gave him this eternal characterization:

﴿ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴾

"And surely you are indeed of a magnificent character." (Al-Qalam, 4)

If Allah ﷻ endowed His Prophet ﷺ with these great manners, and distinguished him by setting a good example, it naturally follows that the hearts of man were attracted to him. People followed his example and found in the character of the Prophet ﷺ the perfect example and the highest ideal in all that is related to religious, worldly and social aspects of life. Indeed, all those who lived during the age of the Prophet ﷺ and met him were among those who loved him most out of belief and love for him.

It was unbearable if they did not see his face and they did not feel content until they saw him, out of their great love for him. Imam Al-Baghawî quoted Thawbân, the servant of the Prophet ﷺ who loved him very much, and was very eager to see him. One day Thawbân came to the Prophet looking pale. The Prophet ﷺ asked him, *"Why are you so pale?"* Thawbân answered, "O Messenger of Allâh, I am not sick or in pain, but I did not see you, so I missed you very much until I saw you. Then I remembered the Hereafter and felt afraid lest I should not see you since you will be with the Prophets, and if I go to Paradise, I will be in a rank lower than yours, and if I do not enter Paradise, I will never see you." because of that the following Qur'ânic verse was revealed:

﴿ وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُوْلَـٰٓئِكَ مَعَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّـٰلِحِينَ وَحَسُنَ أُوْلَـٰٓئِكَ رَفِيقًا ﴾

"And whoso obeys Allâh and the Messenger (Muhammad ﷺ) then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the Siddiqin (those followers of the Prophets who were first and foremost to believe in them (like Abu Bakr As-Siddiq ﷺ) the martyrs, and the righteous. And how excellent these companions are!" (An-Nisâ, 69)

The result of this pure, sincere love was that they loved the Prophet ﷺ more than themselves. An example of this is found in the story of Zayd Ibn Ad-Duthnah as narrated by Al-Bayhaqî quoting 'Urwah, who said, "When the disbelievers took Zayd Ibn Ad-Duthnah out of the Makkan sanctuary to kill him at At-Tan'îm, he met Khubayb Ibn 'Adiyy Al-Ansârî. They (Khubayb and Zayd) advised each other to observe patience and steadfastness in facing any harm that may befall them. Abû Sufyân, who was then a disbeliever, said to Zayd Ibn Ad-Duthnah, By Allâh, Zayd, do you like that Muhammad should be in your place now so that his head may be cut off and you go back to your family?" Zayd said, "By Allah, I do not like that Muhammad suffers from the pain of a thorn in the place he is while I sit with my family." Abû Sufyân said, "I have never seen anyone love anyone else more than Muhammad's Companions love him."

From this inner feeling of love, loyalty, and devotion, the Companions of the Prophet ﷺ followed the example of their Prophet because they found in him the highest ideal in worship, manners, and the ideal in gentleness and good treatment. Thus, a good example affects the souls and leaves its positive trace in formation, education and preparation.

Whoever wants to know something about how the Companions of the Prophet ﷺ followed his example, about his influence on their souls, and about the change he made to their lives, should read history to discover much about their noble virtues. It is

sufficient honor, pride, and eternity that the Noble Qur'ân says about them:

﴿ مُّحَمَّدٌ رَّسُولُ ٱللَّهِ ۚ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ ۖ ﴾

"Muhammad ﷺ is the Messenger of Allâh. And those who are with him are severe against disbelievers, and merciful among themselves." (Al-Fatḥ, 29), and

﴿ كَانُوا۟ قَلِيلًا مِّنَ ٱلَّيْلِ مَا يَهْجَعُونَ ۝١٧ وَبِٱلْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴾

"They used to sleep but little by night (invoking their Lord (Allâh) and praying, with fear and hope). And in the hours before dawn, they were (found) asking (Allâh) for forgiveness." (Adh-Dhâriyât, 17-18)

Here is what 'Abdullâh Ibn Mas'ûd ؓ said about their nobility and virtues and the necessity of following their virtuous deeds and their noble morals: "Whoever seeks an example to follow should follow the Companions of the Messenger of Allah ﷺ for they were the most sincere of this nation, the most knowledgeable, the least pretentious, the most guided, and the best in condition. Allah chose them for the companionship of His Prophet ﷺ and upholding His religion; therefore, know their merit and follow their example because they are on the right path."

Muslim generations at all times and in all places still see the good example of the Companions of the Messenger of Allah ﷺ in worship, manners, courage, steadfastness, strong will, sympathy, preferring others over themselves, striving in the cause of Allah, and the ardent desire to achieve martyrdom. Muslim youth at every age still derive from them virtue, a guiding light, and a model of education and glory, because they were the most guided and the best example.

How truthful the Messenger of Allah was when he said, as quoted by Al-Bayhaqî and Ad-Daylamî, "*My Companions are like stars; if you follow any of them you will be guided.*"

From this good example which the Companions and righteous followers of the Messenger of Allâh ﷺ embodied, Islam spread in many remote lands and far, vast lands in the East and the West. History records with great pride and admiration that Islam reached the south of India, Ceylon, Lakdev and Maldev islands in the Indian Ocean, and Tibet and the shores of China, and the Philippines, the islands of Indonesia, the Malayan Peninsula, as well as central Africa in Senegal, Nigeria, Somalia, Tanzania, Madagascar, Zanzabar and other countries. Islam reached all these nations through Muslim merchants and sincere callers to Allah, who gave a true image of Islam in their conduct, honesty, truthfulness and loyalty. All of this coupled with their kind words and good advice, which resulted in many people embracing Islam. It is appropriate that the Muslim generation today with its men and women, and the elderly and the youth, to comprehend this fact and to set a good example for others, virtuous manners, good reputation, kind treatment, and noble Islamic attributes so that they are always guiding lights, reformers, callers to goodness and right, and propagators of the eternal message of Islam.

Here in is a good example for the successful up-bringing of children and the propogation of ideas. There must be an ideal at which eyes can look, and to whose beauty the souls of men are attracted. There must be virtuous morals from which the community derives goodness, and which influence the generation in the best possible way.

Hence, the keenness of the Prophet ﷺ that the educator should set a good example in everything to those whom he is educating, so that they, from the very beginning, should be raised on goodness and noble attributes. Here are some examples of the guidance of the Prophet ﷺ in calling the attention of the educator to set an example:

Al-Bukhârî and Muslim narrated that An-Nu'mân Ibn Bashîr رضي الله عنه said that his father went to the Prophet ﷺ and said, "I gave my son a slave of mine. The Prophet ﷺ asked, *"Have you given each of your other sons the same?"* He said. "No." So the Prophet ﷺ said, *"Then take it back."* In another narration, the Prophet ﷺ said, *"Have you done the same for all your children?"* He said, "No." So he said, *"Fear Allah and be fair with your children."* So my father went back on what he did. Does not this Prophetic guidance show the keenness of the Prophet ﷺ that the educator should be fair to those whom he is educating, so that he may set an example to them?

In *As-Sahîhayn*, 'Âishah رضي الله عنها is quoted as saying, "An Arab came to the Prophet ﷺ and said, "You kiss your boys but we do not." Allâh's Messenger ﷺ said, *"Can I help it if Allah has taken mercy out of your heart?."*

In both Al-Bukhârî and Muslim, Anas رضي الله عنه narrated that the Prophet ﷺ said, *"I start the prayer intending to make it long, but when I hear a child crying I make it short because of what I know of his mother's grief over his crying."* Does not this Prophetic guidance show the keenness of the Prophet ﷺ that the educator should be merciful to those whom he is educating, so that he may set an example to them?

Muslim quoted Sahl Ibn Sa'd As-Sâ'idî رضي الله عنه as saying that Allah's Messenger ﷺ brought a drink and drank from it. On his right there was a boy, and on his left there were some elderly men. He said to the boy, "Do you allow me to give some to these?" The boy said, "By Allah, I would not give priority to anyone of them to drink immediately after you."

Does not this Prophetic guidance show that the Prophet ﷺ was an example of being kind to youngsters, and of abiding by Islamic rules for drinking so that Muslim generations would follow his guidance?

From the aforementioned we come to the conclusion that being an example from the point of view of Islam is one of the most well-established and effective means of education. When a child finds a good example in his parents and educators, he will absorb the principles of goodness, and the manners of Islam.

It is not sufficient for parents to set a good example in front of the child, thinking that they have discharged their duty, but they should link the child to the best example: the Prophet ﷺ. This goal can be achieved through teaching the child about the Prophet's Conquests, his wonderful biography, and his noble manners, in obedience to his saying ﷺ as narrated by At-Tabarânî, "Raise your children on three things, one of which is to love your Prophet and his family." Sa'd Ibn Abî Waqqâs ﷺ said, "We taught our children the Conquests of Allah's Messenger ﷺ in the same way we taught them a *Surah* of the Qur'ân." This is intended to make the child enjoy the qualities of good manners and perfection, and to be raised on courage and bravery, so that when he comes of age he has no leader example, or ideal except Muhammad ﷺ.

Parents should also link their children to the example of the Companions of Allâh's Messenger ﷺ, the following generation after them, and those who followed their steps, according to the words of Allah ﷻ:

﴿ أُوْلَٰٓئِكَ ٱلَّذِينَ هَدَى ٱللَّهُ فَبِهُدَىٰهُمُ ٱقْتَدِهْ ﴾

"They are those whom Allâh had guided. So follow their guidance..." (Al-An'âm, 90)

This is also in compliance with the saying of the Prophet ﷺ as narrated by Al-Bayhaqî and Ad-Daylamî: "My Companions are like stars, whomever you follow in their examples, you will be guided."

Parents should also secure for their child a good school, good company, and a good community so that he may acquire belief and

manners, as well as a physical, psychological, and intellectual education. It is not reasonably expected that a child surrounded by such a virtuous atmosphere should divert in faith, become loose in morals, suffer psychologically, become weak physically, or become retarded scientifically or culturally. On the contrary, he is expected to reach the zenith of perfection in firm belief, sublime morals, strong nerves and body, and a mature mind and knowledge.

Parents should not forget that concentrating on the good upbringing of their eldest child is one of the most effective means of the good upbringing of the rest of their children, because the younger child usully imitates the older one, and acquires many of his moral attributes and social habits. It would be a calamity if the child found his elder brother with loose morals or in vice and corruption, since the younger children will be influenced by him, and will imitate him. Therefore, parents should concentrate their efforts on the eldest child, then those who follow him, so that they may set an example to those who are born after and an ideal for the rest of the children, with guidance from Allâh.

Finally, we cite the warning of the Noble Qur'ân of those whose deeds are not compatible with their words, including parents, educators, and those who are responsible for raising children.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ۝ كَبُرَ مَقْتًا عِندَ اللَّهِ أَن تَقُولُوا مَا لَا تَفْعَلُونَ ﴾

"O you who believe! Why do you say that which you do not do? Most hateful it is with Allâh that you say that which you do not do." (Aṣ-Ṣaff, 2-3) and:

﴿ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴾

"Do you command mankind to benignancy and forget yourselves and you recite the Book? Do you then not consider?" (Al-Baqarah, 44)

Al-Bukhârî and Muslim quoted Usâmah Ibn Zaid ﷺ as saying that he heard the Messenger of Allah say, *"A man is brought on Doomsday and is thrown in the fire so that his intestines come out, and he revolves around them as a donkey revolves around a millstone. The people of the Fire gather around him and say, "So and so! What is the matter with you? Did you not command good deeds, and forbid bad ones?" He says, "I commanded you to do good deeds but did not do so myself, and forbade you from evil but did evil things."* Usâmah added that he heard the Prophet ﷺ say, *"At the Night Journey I passed by people whose lips were gnawed with gnawers made of fire. I said, "Who are those, Gabriel?" He said, "The orators of your nation who say that which they do not do."*

II. Education by Establishing Beneficial Habits

It is well-known in Islamic *Sharî'ah* that from birth a child is naturally inclined to pure monotheism, upright religion, and belief in Allah, in accordance with Allah's saying,

﴿ فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴾

"The original nature of Allah upon which He originated mankind. There is no alteration of the creation of Allah. That is the most upright religion, but most of mankind do not know." (Ar-Rum, 30)

This is also compatible with the saying of the Prophet ﷺ as narrated by Al-Bukhârî, "*Every child born is born on nature" i.e. on monotheism and belief in Allah.*"

Hence, we realize the role of good habits, instruction, and upbringing in raising a child on pure monotheism, good manners, virtue, and the rulings of Islamic *Sharî'ah*. Undoubtedly if a child has two factors available to him, namely virtuous Islamic education and a righteous environment, he would be raised on true belief, and he would enjoy Islamic manners, and would reach the zenith of virtue and personal noble traits. The factor of virtuous Islamic education was emphasized by the Messenger ﷺ in more than one *Hadîth*. For example, the Prophet ﷺ said, "*That a man raises up his child on good manners is better for him than giving a measure of grain in charity*." Narrated by At-Tirmidhi. And, "*A father has never given his child anything better than bringing him up on good manners*." Narrated by At-Tirmidhi.

Concerning the factor of a righteous environment, the Messenger ﷺ drew attention to it on several occasions:

"*Every born child is born on the original nature, then his parents make him a Jew, a Christian, or a Magian."* Narrated by Al-Bukhârî. It is understood from this *Hadîth* that if a child has two righteous

Muslim parents, who teach him the principles of belief and Islam, the child will be raised on the creed of belief and Islam; this is the meaning of the domestic environment.

The Prophet ﷺ said, "*A person is like his close friend; so he should be careful who to befriend.*" Narrated by At-Tirmidhi

It is understood from this *Hadîth* that a person is like his friend. If his friend is pious, he acquires goodness and piety from him. This is what is meant by social environment, whether the school or neighbourhood.

A good environment has a great effect on raising Muslims to be pious and this is found in what Ibn Sina mentioned; "well-bred boys with satisfactory manners should accompany the boy in his study, because he acquires good manners from them and they keep him company." It is a grave mistake to think as some people do that people are born either good or bad in the same way a sheep is born meek and a tiger is born fierce. Such people think that it is not possible to change the innate evil in man, exactly as it is impossible to change the innate goodness in him.

This false claim is refuted by *Shari'ah*, by mind, and by experience. That it is refuted by *Sharî'ah*, is evidenced by Allah's words:

﴿ وَهَدَيْنَٰهُ ٱلنَّجْدَيْنِ ﴾

"And shown him the two ways (good and evil)?" (Al-Balad, 10)

Allah also says,

﴿ وَنَفْسٍ وَمَا سَوَّىٰهَا ۞ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَىٰهَا ۞ قَدْ أَفْلَحَ مَن زَكَّىٰهَا ۞ وَقَدْ خَابَ مَن دَسَّىٰهَا ﴾

"By Nafs (Adam or a person or a soul), and Him Who perfected him in proportion; Then He showed him what is wrong for him and what is right for him. Indeed he succeeds who purifies his own self (i.e. obeys and performs all that Allâh ordered, by following the true Faith of Islamic Monotheism and by doing righteous good deeds).

And indeed he fails who corrupts his own self (i.e. disobeys what Allâh has ordered by rejecting the true Faith of Islamic Monotheism or by following polytheism or by doing every kind of evil wicked deeds). (Ash-Shams, 6-10)

Allah ﷻ also says,

﴿ إِنَّا هَدَيْنَٰهُ ٱلسَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴾

"Verily, We showed him the way, whether he be grateful or ungrateful." (Al-Insan, 3)

This is also compatible with the aforementioned *Hadîth*: "*Every born child is born on the original nature of man, then his parents make him a Jew a Christian, or a Magian.*" That it is refuted by reason is shown by the following: "Why has Allah ﷻ sent Messengers?" Was not it for the sake of reforming man and making him happy in this world and the Hereafter? Then why do governments lay down rules and laws? And why do they supervise the establishment of schools, institutes, and universities? And why do they appoint teachers and specialists in education, ethics, and sociology? Is it not for the sake of education, morals, manners, eliminating corruption, establishing goodness, and reformation? Why then were books revealed and messengers sent? And why were laws laid down? Would that not have been toil in vain? And would not studying morals itself be of no avail? Such a notion is refuted by experience as mentioned in the following:

1. It is known that a person can live for a long time in a misguided and corrupt environment, and become a criminal and in a wretched condition, and even inflict harm on his society, then should he have a good companion or an efficient educator, or a sincere caller to the way of Allah, he will be changed from misery to happiness, and from crime to virtue. After all that long period of misery and crime, he can become a highly virtuous and happy person.

2. Also, in the animal kingdom we notice that man was successful througout the ages to change the nature of animals from being

fierce to tame, rebellious to obedient, and from unsteady movement to steadiness. Man can train horses to dance, birds to play, and can even teach animals of prey. If this is the case with animal instinct, then how about human instincts which comparative psychology has proven to be more flexible because of their diversity, and their being prone to amendment and reform?

It suffices here to mention some words from Al-Ghazâlî who spoke in his book *"Ihyâ Ulum Ed-Dîn"* about making a child accustomed to the qualities of goodness or evil in view of his innate nature. Al-Ghazâlî رحمه الله says, "A child is entrusted to his parents; his pure heart is a precious gem. If he is made accustomed to goodness and is taught it, he will become good and happy in this world and the next; if he is made accustomed to evil, and is neglected like a beast, he will be wretched and destroyed. Preserving him means that his parents should raise him on good manners and decency, and teach him the best morals."

An educator should diffrentiate in reforming an individual and setting him right between two age groups; grown-ups have their own way and youngsters have another. The Islamic method in reforming adults is based on three principals:

1. linking oneself to the creed.
2. exposing evil.
3. changing the environment.

Linking oneself to the creed is among the most significant bases of a believer's constant worship of the Allah ﷻ, appreciating His greatness, and fearing Him under all circumstances. This enhances the psychological strength and the will of a believer so that he does not become a slave of his lust, or greed and whims, but on the contrary rushes completely to the way of Allah as He revealed it to His Messenger ﷺ without any hesitation. His motto is Allah's saying,

﴿ وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴾

"And who is better in judgment than Allâh for a people who have firm Faith." (Al-Mâ'idah, 50) and

﴿ وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ﴾

And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it)..." (Al-Hashr, 7)

There is no doubt that all forms of worship, mentioning and invoking Allah, reciting the Noble Qur'ân and continually contemplating it, appreciating Allah's greatness under all circumstances, belief in death and the afterlife, belief in the torture of the grave and the questioning of the two angels, belief in the Hereafter and the terror of the Doomsday, all these generate in a believer the continuity of obeying and worshipping Allah ﷻ. Such beliefs and make him a straight, well-balanced human being, who bases his equilibrium in life on striking a balance between the requirements of the soul and those of the flesh, and between working for this world and working for the next. Thus he may give every person his due without any negligence or shortcoming. His motto in this is the saying of the Prophet ﷺ, "*You have a duty towards Allah, towards yourself, and towards your family; so give everyone his due.*"

Exposing evil is one of the best ways to convince adults to desert and shun corruption and sin. Exposure of evil and wrong is the way the Noble Qur'ân followed in convincing pre-Islamic people to forsake their customs and habits, and to desert their evils and wrong doings. Let us give the example of forbidding wine, which was done by means of Qur'ânic verses that were revealed from time to time and which uncovered the evil affects of intoxicants, their bad effect on man, and its moral, social, and religious harms. There was first the saying of Allah ﷻ.

﴿ وَمِن ثَمَرَٰتِ ٱلنَّخِيلِ وَٱلْأَعْنَٰبِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا ۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَعْقِلُونَ ﴾

"And from the fruits of date-palms and grapes, you derive strong drink and a goodly provision. Verily, therein is indeed a sign for people who have wisdom." (An-Nahl, 67)

Allah made a contrast between the intoxicant with provision so that people of reason may realize that wine is one thing, and fair provision is another and hence their feelings would gradually understand the later prohibition. The second verse to be revealed was:

﴿ يَسْـَٔلُونَكَ عَنِ ٱلْخَمْرِ وَٱلْمَيْسِرِ ۖ قُلْ فِيهِمَآ إِثْمٌ كَبِيرٌ وَمَنَـٰفِعُ لِلنَّاسِ وَإِثْمُهُمَآ أَكْبَرُ مِن نَّفْعِهِمَا ۗ ﴾

"They ask you (O Muhammad ﷺ) concerning alcoholic drink and gambling. Say: "In them is a great sin, and (some) benefit for men, but the sin of them is greater than their benefit." (Al-Baqarah, 119)

Allah made vice outweigh commercial profits so that the souls of men may move away from their deep-rooted customs, and be diverted from controlling their habits. The third verse to be revealed was:

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَـٰرَىٰ حَتَّىٰ تَعْلَمُوا۟ مَا تَقُولُونَ ﴾

"O you who believe! Approach not As-Salat (the prayer) when you are in a drunken state until you know (the meaning) of what you utter..." (An-Nisaa, 43)

Allah mentioned its harmful effect on the mind, and the confusion it causes, which requires a sober state at times of prayer. The fourth verse to be revealed was:

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَـٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَـٰنِ فَٱجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ۝٩٠ إِنَّمَا يُرِيدُ ٱلشَّيْطَـٰنُ أَن يُوقِعَ بَيْنَكُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ فِى ٱلْخَمْرِ وَٱلْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ ٱللَّهِ وَعَنِ ٱلصَّلَوٰةِ ۖ فَهَلْ أَنتُم مُّنتَهُونَ ﴾

"O you who have believed, surely wine and games of chance, and standards "for idols" and divining are only an abomination of Satan's doing, so avoid it, that possibly you would prosper. Surely Satan would only like to excite enmity and abhorrence among you by means of wine and games of chance, and to bar you from the Remembrance of Allah, and from prayer. Will you then be refraining?" (Al-Mâ'idah, 90-91)

By analogy to the aforementioned example, the Noble Qur'ân prohibited all pre-Islamic beliefs and social vice such as associating other deities with Allah, adultery, usury, gambling, murder, female infanticide, eating up orphans' money, etc. The Noble Qur'ân did not prohibit them until it exposed their reality, mentioned many of their evil affects, and called upon sane people to shun them because they lead individuals and society to the worst possible results and the most serious danger.

Changing the environment is no less important than the other means of reforming and guiding the individual, his education and preparation; otherwise why did Allah ﷻ permit His Messenger ﷺ to emigrate to Al-Madînah? And why did the Prophet ﷺ order his Companions to emigrate? Was it not for formation and preparation in a good environment where no vice is allowed in its gathering-places, and no sin is committed? Was it not for the sake of establishing a state under the banner of the revealed legislation and that of complete unity? Was it not for reforming the Muslim individual in a society governed by Islam to which the Qur'ân was revealed? The Islamic way of reforming children is based on two basic elements:

1. Providing information.

2. Forming good habits.

Giving information refers to the the theoretical part of reformation and education, and by forming habits we mean its practical part.

Since the child is more likely to absorb information and good habits at this early age better than any other age or later stage, it is incumbent on educators – parents and teachers – to focus on giving information about piety to the child and getting him accustomed to it since children can comprehend the basic facts of life.

In this respect, I would like to give some examples about teaching children and making them accustomed to piety so that it may be a guiding light. The Messenger ﷺ commanded educators

to teach their children the phrase, "*There is no God but Allah.*" This is according to what Al-Ḫâkim quoted Ibn Abbâs ﷺ as saying that the Prophet ﷺ said, "*The first thing your children should hear is there is no God but Allah.*" This is the theoretical part. But the practical part is preparing the child to deeply believe that there is no creator but Allah ﷻ. This cannot be achieved except by the signs which the child sees, such as a flower, the sky, the earth, the sea, people and animal. He should know that that the Organizer, Maintainer and Creator is Allah ﷻ.

The Messenger ﷺ commanded educators to teach their children how to pray when they are seven years old. This is according to what Al-Ḫâkim and Abû Dâwûd quoted 'Abdullah Ibn 'Amr Ibn Al-'Âṣ ﷺ that Allah's Messenger ﷺ said, "*Command your children to pray when they are seven years old, and beat them for not performing it when they are ten years old, and separate male and female children.*" This is the theoretical part and the practical part involves teaching the child the rules of prayer, the number of *rak'ahs* and the way they are performed, then getting him used to it through follow up and perseverance, as well as performing prayers in the mosque in congregation. Eventaully, this will become his habit.

In order to raise children on attributes of piety, educators should get them accustomed to virtuous manners and sometimes follow the method of verbal enforcement, giving presents, promoting the atmosphere of competition or intimidation. The educator may be forced sometimes to resort to reformatory punishment if he believes it will be for the good of the child.

All these methods are useful to make the child accustomed to personal virtue, good morals, and social manners and will make him a virtuous, noble, well-balanced human being, whom people will like and respect.

III. Education by Wise Admonition

One of the most important and effective means of raising a child on belief and preparing him morally, psychologically, and socially, is education by admonition, and advising him. The effect of admonition and advice is great and draws the attention of the child to the reality of things, driving him to sublime matters, developing noble morals, and enlightening him concerning the principles of Islam. No wonder then that the Noble Qur'ân took this method, and addressed the souls of man in its terms, and repeated it in many of its verses, on several occasions as it is guided and admonished. Following are some examples of the frequency of the words of admonition, advice, and remembering of Allah in the Noble Qur'ân:

- Allah ﷻ said in the *Surah* Luqmân:

﴿ وَإِذْ قَالَ لُقْمَٰنُ لِٱبْنِهِۦ وَهُوَ يَعِظُهُۥ يَٰبُنَيَّ لَا تُشْرِكْ بِٱللَّهِ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴾

"And (remember) when Luqman said to his son when he was advising him: "O my son! Join not in worship others with Allâh. Verily joining others in worship with Allâh is a great Zulm (wrong) indeed." (Luqmân, 13)

- in *Surah* Al-A'râf, Allah says:

﴿ وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ أَفَلَا تَتَّقُونَ ﴿٦٥﴾ قَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦٓ إِنَّا لَنَرَىٰكَ فِى سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ ٱلْكَٰذِبِينَ ﴿٦٦﴾ قَالَ يَٰقَوْمِ لَيْسَ بِى سَفَاهَةٌ وَلَٰكِنِّى رَسُولٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿٦٧﴾ أُبَلِّغُكُمْ رِسَٰلَٰتِ رَبِّى وَأَنَا۠ لَكُمْ نَاصِحٌ أَمِينٌ ﴾

"And to 'Ad (people, We sent) their brother Hud. He said: "O my people! Worship Allâh! You have no other Ilah (God) but Him. (Lâ ilâha illâ Allâh: none has the right to be worshipped but Allâh). Will you not fear (Allâh)?" The leaders of those who disbelieved among his people said: "Verily, we see you in foolishness, and verily, we think you are one of the liars." (Hud) said: "O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of the 'Alamin (mankind, Jinn and all that exists)! "I convey unto you the

Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you." (Al-A'râf, 65-68)

No two people would disagree that if sincere admonition and effective advice touch the heart of a pure soul, an open heart, and a wise, contemplating mind they would be responded to more quickly and effectively. The Noble Qur'ân has stressed this meaning in many of its verses, and has reiterated the importance of making use of reminding others, and achieving a positive effect by guiding words and enlightening advice. The Qur'an declares:

﴿ إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُۥ قَلْبٌ أَوْ أَلْقَى ٱلسَّمْعَ وَهُوَ شَهِيدٌ ﴾

"Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful." (Qâf, 37)

﴿ وَذَكِّرْ فَإِنَّ ٱلذِّكْرَىٰ تَنفَعُ ٱلْمُؤْمِنِينَ ﴾

"And remind (by preaching the Qur'an, O Muhammad ﷺ) for verily, reminding profits the believers." (Adh-Dhâriyât, 55)

﴿ وَمَا يُدْرِيكَ لَعَلَّهُۥ يَزَّكَّىٰٓ ۝ أَوْ يَذَّكَّرُ فَتَنفَعَهُ ٱلذِّكْرَىٰٓ ﴾

"And how can you know that he might become pure (from sins)? Or he might receive admonition, and the admonition might profit him?" ('Abasa, 3-4)

The Noble Qur'ân abounds in verses that take up admonition as a basis for *Da'wah* (call to the way of Allah,) and a means to achieve the reformation of individuals and communities. Whoever takes a look at the pages of the Noble Qur'ân will find that the phenomenon of the style of admonishment is felt in many verses. Sometimes we see it through reminding people to fear Allah, and at other times by praising the effect of reminding, by using admonition as an expression, by calling for advice, by following the path of guidance, by incitement to competitiveness, and by using an intimidating style. Thus the reader finds that the phenomenon of admonition is widespread in the words and meanings of the Noble Qur'ân in several styles. This assures every

insightful man that admonition in the Noble Qur'ân is extremely important in raising souls on goodness, guiding them to all that is right, and making them to be receptive to guidance.

In my point of view, the method of the Qur'ân concerning admonition is characterized by the following:

1. The Call of Conviction, which is accompanied by appealing to the sympathy of the idividual or to denunciation of the evil. This style has its connotations, which are effective on one's feelings and heart. Here are examples of these calls in their various styles:

- Its call to children: the Qur'an declares:

﴿ وَإِذْ قَالَ لُقْمَٰنُ لِٱبْنِهِۦ وَهُوَ يَعِظُهُۥ يَٰبُنَيَّ لَا تُشْرِكْ بِٱللَّهِ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴾

"And (remember) when Luqman said to his son when he was advising him: "O my son! Join not in worship others with Allâh. Verily joining others in worship with Allâh is a great Zulm (wrong) indeed." (Luqmân, 13)

and in the words of Nûḥ (Noah) عليه السلام:

﴿ يَٰبُنَيَّ ٱرْكَب مَّعَنَا وَلَا تَكُن مَّعَ ٱلْكَٰفِرِينَ ﴾

"O my son, embark with us, and do not be with the disbelievers." (Hûd, 42)

- Its call to women: the Qur'an declares:

﴿ وَإِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ ٱللَّهَ ٱصْطَفَىٰكِ وَطَهَّرَكِ وَٱصْطَفَىٰكِ عَلَىٰ نِسَآءِ ٱلْعَٰلَمِينَ ﴾

"And (remember) when the angels said: "O Maryam (Mary)! Verily, Allâh has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the 'Alamin (mankind and jinn) (of her lifetime)." (Âl Imrân, 42)

﴿ يَٰنِسَآءَ ٱلنَّبِىِّ لَسْتُنَّ كَأَحَدٍ مِّنَ ٱلنِّسَآءِ إِنِ ٱتَّقَيْتُنَّ ... ﴾

"O wives of the Prophet! You are not like any other women. If you keep your duty (to Allâh)..." (Al-Aḥzâb, 32)

- Its call to nations: the Qur'an declares:

﴿ يَٰقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُم بِٱتِّخَاذِكُمُ ٱلْعِجْلَ فَتُوبُوٓا۟ إِلَىٰ بَارِئِكُمْ فَٱقْتُلُوٓا۟ أَنفُسَكُمْ ﴾

"O my people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you)..." (Al-Baqarah, 54)

- Its call to Believers: the Qur'an declares:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱسْتَعِينُوا۟ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ ۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ﴾

"O you who believe! Seek help in patience and As-Salt (the prayer). Truly! Allâh is with As-Sabirin (the patient)." (Al-Baqarah, 153)

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ﴾

"O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always), and die not except in a state of Islam (as Muslims (with complete submission to Allâh))" (Âl 'Imrân, 102)

- Its call to the People of the Book: the Qur'an declares:

﴿ قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦ شَيْـًٔا ... ﴾

"Say (O Muhammad ﷺ) "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allâh (Alone), and that we associate no partners with Him..." (Âl 'Imrân, 64)

- Its call to Mankind: the Qur'an declares:

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ ٱعْبُدُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُمْ وَٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴾

"O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqîn (the pious - see V.2:2)." (Al-Baqarah, 21)

Such calls abound in the Noble Qur'ân.

2. The Narrative Style: which is accompanied by a moral and effective admonition:

This style has its psychological effects, intellectual impressions, and its motivational effect on man's logical mind. The Noble Qur'ân employs it in many places, especially in the stories of the Prophets with their people. Allâh endowed His Messenger with the ability to relate the best narratives, and revealed to him the best of speech, so that they may become signs to the people, and a support for the Prophet. The Qur'an declares:

﴿ نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ ٱلْقَصَصِ بِمَآ أَوْحَيْنَآ إِلَيْكَ هَٰذَا ٱلْقُرْءَانَ ... ﴾

"We relate unto you (Muhammad) the best of stories through Our Revelations unto you, of this Qur'an. And before this (i.e. before the coming of Divine Revelation to you), you were among those who knew nothing about it (the Qur'an)." (Yûsuf, 3) and:

﴿ تِلْكَ ٱلْقُرَىٰ نَقُصُّ عَلَيْكَ مِنْ أَنۢبَآئِهَا ... ﴾

Those were the towns whose story We relate unto you (O Muhammad)..." (Al-A'râf, 101)

﴿ هَلْ أَتَىٰكَ حَدِيثُ مُوسَىٰٓ ﴾

"Has there come to you the story of Mûsa (Moses)?" (An-Nâzi'ât, 15)

﴿ هَلْ أَتَىٰكَ حَدِيثُ ضَيْفِ إِبْرَٰهِيمَ ٱلْمُكْرَمِينَ ﴾

"Has the story reached you, of the honored guests (three angels; Jibrîl (Gabriel) along with another two) of Ibrahim (Abraham)?" (Adh-Dhâriyât, 24)

The Noble Qur'ân abounds in the stories of the Prophets with their people. Sometimes the story is repeated in several chapters of the Qur'ân with the aim of showing in a new style, different from the pervious ones. This is intended for appreciating the miraculous nature of the Qur'an in its magnificent style and unique exposition on the one hand and for highlighting another lesson that lies within the verses and are reflected beyond the words and meanings, which may not be realized except by scholars, and those who appreciate the meanings of the Noble Qur'ân. Let us give an example:

The story of Moses ﷺ with Pharaoh is mentioned time and again in the Noble Qur'ân. Let us choose two of these stories and compare them so that the reader may realize the secret behind this repetition. The first story is given in *Surah* Al-A'râf:

﴿ وَقَالَ مُوسَىٰ يَٰفِرْعَوْنُ إِنِّى رَسُولٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿١٠٤﴾ حَقِيقٌ عَلَىٰٓ أَن لَّآ أَقُولَ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ قَدْ جِئْتُكُم بِبَيِّنَةٍ مِّن رَّبِّكُمْ فَأَرْسِلْ مَعِىَ بَنِىٓ إِسْرَٰٓءِيلَ ﴿١٠٥﴾ قَالَ إِن كُنتَ جِئْتَ بِـَٔايَةٍ فَأْتِ بِهَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿١٠٦﴾ فَأَلْقَىٰ عَصَاهُ فَإِذَا هِىَ ثُعْبَانٌ مُّبِينٌ ﴾

"And Musa (Moses) said: "O Fir'aun (Pharaoh)! Verily, I am a Messenger from the Lord of the 'Alamin (mankind, Jinn and all that exists). "Proper it is for me that I say nothing concerning Allâh but the truth. Indeed I have come unto you from your Lord with a clear proof. So let the Children of Israel depart along with me." (Fir'aun (Pharaoh)) said: "If you have come with a sign, show it forth, if you are one of those who tell the truth." Then (Musa (Moses)) threw his stick and behold! It was a serpent, manifest!" (Al-A'râf, 104-107)

The second story occurs in the *Surah* of An-Nâzi'ât

﴿ هَلْ أَتَىٰكَ حَدِيثُ مُوسَىٰٓ ﴿١٥﴾ إِذْ نَادَىٰهُ رَبُّهُۥ بِٱلْوَادِ ٱلْمُقَدَّسِ طُوًى ﴿١٦﴾ ٱذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ ﴿١٧﴾ فَقُلْ هَل لَّكَ إِلَىٰٓ أَن تَزَكَّىٰ ﴿١٨﴾ وَأَهْدِيَكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ ﴿١٩﴾ فَأَرَىٰهُ ٱلْءَايَةَ ٱلْكُبْرَىٰ ﴿٢٠﴾ فَكَذَّبَ وَعَصَىٰ ﴿٢١﴾ ثُمَّ أَدْبَرَ يَسْعَىٰ ﴿٢٢﴾ فَحَشَرَ فَنَادَىٰ ﴿٢٣﴾ فَقَالَ أَنَا۠ رَبُّكُمُ ٱلْأَعْلَىٰ ﴿٢٤﴾ فَأَخَذَهُ ٱللَّهُ نَكَالَ ٱلْءَاخِرَةِ وَٱلْأُولَىٰٓ ﴿٢٥﴾ إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰٓ ﴾

"Has there come to you the story of Mûsa (Moses)? When his Lord called him in the sacred valley of Tuwa. Go to Fir'aun (Pharaoh); verily, he has transgressed beyond all bounds (in crimes, sins, polytheism, disbelief). And say to him: "Would you purify yourself (from the sin of disbelief by becoming a believer)?" And that I guide you to your Lord, so you should fear Him? Then (Mûsa (Moses)) showed him the great sign (miracles). But (Fir'aun (Pharaoh)) belied and disobeyed. Then he turned his back, striving (against Allâh). Then he gathered (his people) and cried aloud, Saying: "I am your lord, most high." So Allâh seized him with punishment for his last and first transgression. (Tafsir At-Tabari) Verily, in this is an instructive admonition for whosoever fears Allâh."

(An-Nâzi'ât, 15-26)

Comparing the two stories, we notice these differences:

1. The first is long and detailed, while the second is short and concise.

2. There is a great difference between the styles, whether concerning the verses and their junctures, in their length or shortness, in their meanings and structures, or in the imperative and prohibitory structure.

3. Stressing the moral in *Surah* Al-A'râf includes:

 a. Establishing evidence against Fir'awn.

 b. Highlighting the miracles proving the truthfulness of Mûsâ.

 c. The dialogue which took place between Mûsâ and the magicians.

 d. The magicians' belief after the evidence was established.

 e. Threatening Pharaoh.

 f. The indifference of the magicians about the threat after they believed.

 g. Punishing the people of Fir'awn by dry years and lack of harvest.

 h. Allâh's punishment to them by means of drowning.

In *Surah* An-Nâzi'ât, the stress falls on:

 a. Allâh's destruction of Fir'awn for claiming to be the Lord.

 b. Giving an example to those who wish to remember and fear Allâh.

3. Qur'ânic Guidance: which is accompanied by recommendations and admonishment:

The Noble Qur'ân abounds in verses accompanied by recommendations, and texts coupled with admonition, which

direct the reader towards whatever is useful to him in his religion, this life, and the Hereafter, as well as the formation of his body, mind and spirit, and his preparation to become a caller to the way of Allâh and one who strives in His path.

The Noble Qur'ân has a great effect on the hearts and souls of man. When a Muslim hears the words of Allâh recited, his heart becomes tender and his soul aspires to them, and his spirit is moved. Then he pledges to Allâh ﷻ that he is going to take their admonition, respond to their recommendations, carry out their orders, and avoid their prohibitions. This is because they are revealed by the Wise and the Praiseworthy. They include a healing for his ailments and a preventive medicine for the diseases of the body and heart. Here are some of these directive examples in the Noble Qur'ân:

a. The Qur'an declares:

﴿ وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۗ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾ الَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ ۗ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿٣٧﴾ وَالَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ ۗ وَمَن يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴿٣٨﴾ وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ ۚ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا ﴾

"Worship Allâh and join none with Him in worship; and do good to parents, kinsfolk, orphans, Al-Masakin (the poor), the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allâh does not like such as are proud and boastful. Those who are miserly and enjoin miserliness on other men and hide what Allâh has bestowed upon them of His Bounties. And We have prepared for the disbelievers a disgraceful torment. And (also) those who spend of their substance to be seen of men, and believe not in Allâh and the Last Day (they are the friends of Shaitan

(Satan)) and whoever takes Shaitan (Satan) as a companion; then what a dreadful companion he has!" (An-Nisâ, 36-39)

b. The Qur'an declares:

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَـٰنًا ۚ إِمَّا يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا ﴾

"And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young." (Al-Isrâ, 23)

In addition to the above, there are other commandments, admonition, directives, orders, and prohibitions, which abound in the verses of the Noble Qur'ân.

Related to this:

a. Qur'ânic directives are accompanied by emphatic particles: An example of this is Allâh, the Almighty's saying:

﴿ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّقَوْمٍ يَعْقِلُونَ ﴾

"Verily, in these things there are Ayat (proof, evidence, lessons, signs) for the people who understand." (Ar-Ra'd, 4) And

﴿ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴾

"Verily, in these things, there are Ayat (proof, evidences, lessons, signs, etc.) for people who reflect." (Ar-Ra'd, 3) And

﴿ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّقَوْمٍ يَسْمَعُونَ ﴾

Verily, in this are Ayat (proof, evidence, verses, lessons, signs, revelations, etc.) for a people who listen (i.e. those who think deeply)." (Yunus, 67)

b. the Qur'ânic directives are accompanied by rhetorical question particles, such as:

﴿ أَمْ خَلَقُوا۟ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ ۚ بَل لَّا يُوقِنُونَ ۝ أَمْ عِندَهُمْ خَزَآئِنُ رَبِّكَ أَمْ هُمُ ٱلْمُصَۣيْطِرُونَ ﴾

"Or did they create the heavens and the earth? Nay, but they have no firm Belief. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?" (At-Tur, 36-37)

﴿ أَمْ لَهُ ٱلْبَنَـٰتُ وَلَكُمُ ٱلْبَنُونَ ﴾

"***Or has He (Allâh) only daughters and you have sons?"*** (At-Tur, 39)

c. Qur'ânic guidance is accompanied by rational evidence: the Qur'an declares:

﴿ لَوْ كَانَ فِيهِمَآ ءَالِهَةٌ إِلَّا ٱللَّهُ لَفَسَدَتَا ۚ فَسُبْحَـٰنَ ٱللَّهِ رَبِّ ٱلْعَرْشِ عَمَّا يَصِفُونَ ﴾

"Had there been therein (in the heavens and the earth) âlihah (gods) besides Allâh, then verily both would have been ruined. Glorified is Allâh, the Lord of the Throne, (High is He) above all that (evil) they associate with Him!" (Al-Anbiyâ, 22) and

﴿ وَفِى ٱلْأَرْضِ ءَايَـٰتٌ لِّلْمُوقِنِينَ ۝ وَفِىٓ أَنفُسِكُمْ ۚ أَفَلَا تُبْصِرُونَ ﴾

"And on the earth are signs for those who have Faith with certainty. And also in your own selves. Will you not then see?" (Adh-Dhâriyât, 20-21)

d. Qur'ânic Guidance is accompanied by the comprehensiveness of Islâm: for example, Allâh ﷻ says,

﴿ وَنَزَّلْنَا عَلَيْكَ ٱلْكِتَـٰبَ تِبْيَـٰنًا لِّكُلِّ شَىْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴾

"And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims)." (An-Nahl, 89) and:

﴿ مَّا فَرَّطْنَا فِى ٱلْكِتَـٰبِ مِن شَىْءٍ ﴾

"We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered." (Al-An'âm, 38)

e. Qur'ânic directives are accompanied by rules of legislation: for example, Allâh's saying about the rule of judicial justice:

﴿ وَإِذَا حَكَمْتُم بَيْنَ ٱلنَّاسِ أَن تَحْكُمُوا۟ بِٱلْعَدْلِ ﴾

"And that when you judge between men, you judge with justice." (An-Nisâ, 58)

- And about the rule of constitutional counsel "*Shûrâ*":

﴿ وَشَاوِرْهُمْ فِى ٱلْأَمْرِ ﴾

"And consult them in the affairs..." (Âl 'Imrân, 159)

The Messenger ﷺ took interest in giving advice, and directed educators and callers to the way of Allâh to give admonition, and called upon every Muslim to be a caller to Allâh everywhere he goes, so that whoever has a good heart would be influenced positively by his admonition and guidance. In this way he may save, through calling and giving admonition, people who are involved in pre-Islamic practices, debauchery, loss, and misguidance. Following are the most important of his directives ﷺ concerning giving advice, admonition, and calling to the way of Allâh:

- Muslim quoted Tamîm Ibn Aws Ad-Dârî ؓ that the Prophet ﷺ said, "*Religion is advice.*" They asked, "For whom?" He said, "*For Allâh, His Messenger, the leaders of Muslims, and their commoners.*"

- Al-Bukhârî and Muslim quoted the discourse of Sahl Ibn Sa'd As-Sa'dî that the Messenger of Allâh ﷺ said to Alî Ibn Abî Tâlib ؓ when he directed him to conquer Khaibar: "*Enter quietly, call them to Islam, and tell them about Allâh's rights that are incumbent on them. By Allâh, that He guides one person through you to Islam, is better for you than capturing the best camels.*"

Our first teacher ﷺ had his own best method, and his ideal way of delivering admonition in various styles and ways of exposition. Here is an example of this method:

A. Taking up the narrative method: for example, the story of the leper, one afflicted by ringworm and the blind.

Al-Bukhârî and Muslim quoted Abu Hurairah ﷺ as saying that he heard the Prophet ﷺ say, *"There were three men from Banî Isrâ'îl, a leper, a man afflicted with ringworm, and a blind man whom Allâh wanted to test. Therefore, He sent an angel to them. He came to the leper:*

Angel: What is the thing you want most?

Leper: A good complexion, good skin, and that which made me dirty in the eyes of people to be gone. He rubbed his skin and his blemish disappeared and he was given a fine complexion.

Angel: What is the best source of wealth for you?

Leper: "Camels." He was given a pregnant camel.

Angel: May Allâh bless you with it. He came to the man afflicted with ringworm.

Angel: What is the thing you like most?

Ringwormed: Fine hair, and that which made me dirty in the eyes of people to disappear. He rubbed him and was given fine hair.

Angel: What is the best source of wealth for you?

Ringwormed: "Cows." He was given a pregnant cow.

Angel: May Allâh bless it for you.

He came to the blind man.

Angel: What is the thing you desire most?

Blind: "That Allâh restores my eyesight for me so that I may see people." He rubbed him and restored his eyesight for him.

Angel: What is the best source of wealth you like?

Blind: "Sheep." He was given a pregnant sheep. The animals multiplied, so that the three men had a valley full of camels, cows, and sheep, respectively. Then the Angel came to the previous leper man in the form of a leper.

Angel: A poor man who is cut off from his people wandering around, so I have no money today except from Allâh then you. I ask you in the name of the One who gave you the fair complexion, good skin, and money to give me a camel to eat during my travel.

Leper: I have many debts!

Angel: It seems as if I know you. Were you not a leper considered dirty by people? Were you not poor then Allâh made you rich?

Leper: I inherited this money from my ancestors.

Angel: If you are a liar, may Allâh restore you to your previous condition! He came to the man previously afflicted with in the form of a man afflicted with the same ailment.

Angel: A poor man who is cut off from his people wandering around, so I have no money today except from Allâh then you. I ask you in the name of the One Who gave you good hair, good looks, and money to give me a cow so that I may eat it during my travel!.

Ringwormed: My debts are many!

Angel: It seems to me that I know you. Were you not a man afflicted with ringworm whose people considered dirty? Were you not poor then Allâh made you rich?

Ringwormed: I inherited this money from my ancestors.

Angel: If you are a liar, may Allâh restore you to your previous condition. Then he came to the man who had been blind in the form of a blind man.

Angel: A poor man who is cut off from his people wandering around, so I have no money today except from Allâh then you. I ask you in the name of the One who restored your eyesight to you that you give me a sheep to eat during my travel.

Blind man: I was blind then Allâh restored my eyesight to me. Take whatever you want and leave whatever you want. By Allâh, I will not contradict you concerning anything you take for the

sake of Allâh ﷻ.

Angel: Keep your things. You have been put to test. Allâh is satisfied with you, and dissatisfied with your comrades.

A good adviser, a wise educator, and a well-guided caller to the way of Allâh can adapt the exposition of a story to a style that suits the mentality of the audience. They can also infer from the story the most important morals and admonition, so that the effect may be more touching, and the response stronger.

B. Utilizing the method of dialogue and catechism: this is done through posing questions to friends in order to draw their attention, stir their intelligence, and feed them effective admonition in the form of conviction and catechism. An example of this is Al-Bukhârî and Muslim quoting Abû Hurairah ﷺ as saying that the Messenger of Allâh ﷺ said, "*Do you know who is bankrupt?*" They said, "A bankrupt to us is who has no dirham or property." He said, *"A bankrupt in my nation is he who comes on the Last Day with prayer, fasting, zakâh, and hajj, but he had sworn at this (man) and slandered that, devoured someone's money, shed the blood of another, and beat someone. This man will be given from his good deeds, and that man will be given from his good deeds. If his good deeds are spent before he pays his debts, he will take from their bad deeds, which will be added to his, then he will be thrown into the Fire."*

C. Starting admonition with swearing by Allâh: this is intended to call the attention of the hearer to the importance of the thing that is to be said, in order to do it or avoid it. An example is what Al-Bukhârî quoted Abû Shuraih ﷺ as saying, that the Messenger of Allâh ﷺ said, "*By Allâh, he is not a believer; by Allâh, he is not a believer; by Allâh, he is not a believer.*" It was asked, "Who O Messenger of Allâh?" He said, *"that person whose neighbor does not feel safe from his evils."*

D. Combining admonition and jesting: this is intended to stir the

mind, prevent boredom, and arouse interest. An example is what Abû Dâwûd and At-Tirmidhi quoted Anas ﷺ as saying that a man came to the Messenger of Allâh asking him for a camel from charity so that he may carry his household things on it. The Messenger ﷺ said, " *I will give you a baby camel.* The man said, "O Messenger of Allâh, what can I do with a baby camel?" The Messenger of Allâh ﷺ said, "*And do female camels give birth except to baby camels?*"

E. Being concise in speech to prevent boredom: Abû Dâwûd quoted Jâbir Ibn Samurah as saying, "The Messenger of Allâh used to not prolong the sermon on Friday. It was only a few words."

F. Controlling the audience through the effect of admonition: it was stated in Ahmad's *Musnad* and by Muslim that Ibn 'Umar ﷺ said that the Messenger of Allâh read this verse one day on the *minbar* (pulpit):

﴿ وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦ وَٱلْأَرْضُ جَمِيعًا قَبْضَتُهُۥ يَوْمَ ٱلْقِيَـٰمَةِ وَٱلسَّمَـٰوَٰتُ مَطْوِيَّـٰتٌۢ بِيَمِينِهِۦ ۚ سُبْحَـٰنَهُۥ وَتَعَـٰلَىٰ عَمَّا يُشْرِكُونَ ﴾

"They made not a just estimate of Allâh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him!" (Az-Zumar, 67)

The Messenger of Allâh ﷺ was saying this with his hand, moving it back and forth, saying the Lord glorifies Himself saying I am the Potenate; I am the Proud; I am the King; I am the Generous. The *minbar* shook with the Messenger of Allâh, so that we thought it may fall; will it collapse with the Messenger of Allâh ﷺ? The admonishing caller to the way of Allâh cannot have this dominating effect unless he has a sincere intention, a kind of heart, a pious soul, and clean of inner feelings; otherwise the

responsibility is so great towards Allâh, the Lord of the worlds.

G. Admonishment by giving appropriate examples: the Prophet ﷺ used to clarify his words by giving examples that people easily understand what they recognize with their senses, and what is well within their reach, so that the effect of admonition may be stronger and firmer in their minds. An-Nasâî in his *Sunan* quoted Anas ﷺ as saying that the Messenger of Allâh ﷺ said, "*A believer who reads the Qur'ân is like atrujjah (a fruit similar to oranges). It is fragrant and tasty. A believer who does not read the Qur'ân is like a fruit which is tasty but not fragrant. An impious man who reads the Qur'ân is like sweet basil, which is fragrant, but tastes bitter. An impious man who does not read the Qur'ân is like a colocynth which is bitter-tasting, and not fragrant. A bad companion is like a man who works the bellows; if you do not get stained by him, his smoke will harm you.*"

H. Admonition by gesture: for example, Al-Bukhârî and Muslim quoted Abû Mûsâ Al-Ash'arî ﷺ as saying that Allâh's Messenger ﷺ said, "*A believer is to a believer like a building whose parts consolidate each other; Allâh's Messenger interwound his fingers.*"

I. Adomnition by drawing and illustrating: for example, Al-Bukhârî quoted 'Abdullâh Ibn Mas'ûd ﷺ as saying, "Allâh's Messenger ﷺ drew a square for us, drew a line outside of it, and drew smaller and yet smaller lines in the middle of the square. Then he said, "This is man, and this is his life-time surrounding him; that which is outside i.e. the line is his hope; these smaller and smaller lines are accidents and sudden afflictions. If he missed one of them, another will snatch him. If he missed all of them, he will be afflicted with old age."

J. Admonition by means of a practical act: for example, Al-Bukhârî narrated that the Prophet ﷺ once led people in prayer while he was on the pulpit so that all of them could see how he was praying,

and may learn by watching what he does. When he finished, people came to him and so he said, "*O people, I have done this so that you may follow my example, and teach others how I pray.*"

K. Admonition by seizing opportunities: for example, Muslim quoted Jâbir ؓ as saying that Allâh's Messenger ﷺ passed by a market and entered it with people surrounding him. He came across a dead goat with small ears. He caught it by the ear and said,"*Who would like to buy this for a dirham?*" They said, "We would not like it even for free; what would we do with it?" He said, "*Would you like to have it?*" They said, "By Allâh, even if it were alive, its short ears would be a defect, then how about if it were dead?" He said, "*By Allâh, this world is more trivial to Allâh than this is to you.*"

L. Admonition by paying attention to the more important issues: for example, Al-Bukhârî and Muslim quoted Anas ؓ as saying that an Arab of the desert asked Allâh's Messenger ﷺ, "When will the Last Day be, O Messenger of Allâh?" The Messenger of Allâh ﷺ said, "*What did you do to prepare for it?*" The man said, "The love of Allâh and His Messenger." The Messenger said, "*You will be with those you love.*"

M. Admonition by showing the prohibited thing he is forbidding people from: for instance, Abû Dâwûd, An-Nasâî, and Ibn Mâjah in their *Sunan* quoted Alî Ibn Abî Tâlib ؓ as saying, "Allâh's Messenger ﷺ held some silk in his left hand, and some gold in his right hand, then raised them with his hands saying, "*These are prohibited for the males of my nation, but are allowed for the females.*"

The above are the most important methods which our first teacher ﷺ used in guiding adults, teaching youngsters, directing the elite, guiding commoners, strengthening virtue, and redressing deviation.

IV. Education by Observation

The meaning of education by observation is to take care of the belief and moral formation of the child, to observe him in his psychological and social constitution, and to continually inquire about his physical upbringing and his learning progress.

There is no doubt that such education is one of the firmest bases in forming a well-balanced and integrated human being who pays everyone his due, who fully shoulders his responsibilities, and who is a true Muslim. Such a Muslim is the corner stone in establishing a firm Islamic basis by which the glory of Islam is established and on which the Islamic state comes to fruition. Indeed, Islam is the means of civilization.

Islam, with its comprehensive principles and Divine system, has urged parents and educators to take interest in observing their children in all aspects of life and education. To you, my brother educator, I present the most important texts dealing with this observation. Allâh ﷻ says,

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ عَلَيْهَا مَلَٰٓئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴾

"O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allâh, but do that which they are commanded." (At-Tahrîm, 6)

How can an educator protect his own family from the fire if he does not command them, prohibit what is evil, and does not observe them?

Among the Prophetic Traditions that urge accompaniment and observation is the one narrated by Al-Bukhârî and Muslim quoting Ibn 'Umar رضي الله عنه: "And a man is the guardian of his

household, and is responsible for his wards, and a woman is the guardian in her husband's house and is responsible for her wards."

Our first educator and most honorable guide Muhammad ﷺ used to give his nation an ideal example in taking care of his Companions, inquiring after them, warning those who fell short, encouraging the charitable, sympathizing with the weak and poor, educating youngsters, and teaching the ignorant. Here are some examples of his observation and inquiries after his Companions:

- Concerning social education we find that Al-Bukhârî and Muslim narrated Abû Sa'îd Al-Khudri ﷺ, who said that the Prophet ﷺ said, *"Beware of sitting in roads.* They said, "We cannot help our sittings where we talk." Allâh's Messenger ﷺ said, "*If you cannot help it, then give the road its due."* They said, "What is the due of the road, O Messenger of Allâh?" He said "*Lowering the gaze, not inflicting harm, returning greeting, commanding goodness, and prohibiting evil."*
- Concerning how the Prophet ﷺ warned against prohibitions we find that An-Nawawî narrated in *Riyâd As-Sâlihîn* quoting Ibn Abbâs ﷺ as saying that Allâh's Messenger ﷺ saw a gold ring on a man's finger, so he took it off and threw it away and said, *"One of you takes a piece of fire and puts it on his hand."* After Allâh's Messenger left, it was said to the man, "Take your ring and make use of it." He said, "By Allâh, no. I will never take it after Allâh's Messenger ﷺ took it off my finger."
- Concerning how he educated youngsters we find Al-Bukhârî and Muslim narrated 'Umar Ibn Abî Salamah ﷺ as saying, "I was a boy in the lap of Allâh's Messenger ﷺ [i. e. under his observation] and my hand used to move everywhere in the dish, so Allâh's Messenger ﷺ said to me, *"O boy, mention the name of Allâh, eat with your right hand, and eat from the nearest place to you."*

- Concerning how he guided adults we find that Abû Dâwûd and Al-Bayhaqî quoted 'Abdullâh Ibn Âmir ﷺ as saying, "My mother once called me in the presence of Allâh's Messenger ﷺ in our house, and she said, "Come here and I will give you something." Allâh's Messenger said, "*What do you want to give him?*" she said, "I want to give him dates." Allâh's Messenger said, "*If you do not give him anything it will be written as a lie.*"

- Concerning moral education we find that Al-Bukhârî and Muslim quoted Abû Bakrah ﷺ as saying that a man was mentioned to the Prophet ﷺ and another man lauded him. The Prophet ﷺ said, *"Woe to you; you held your friend's neck. I repeatedly said, "If anyone is inevitably lauding another, he should say, I guess so and so even if he thinks he is right. Allâh suffices for him and no one should be lauded to Allâh."*

- Concerning psychological education we find Al-Bukhârî and Muslim quoted An-Nu'mân Ibn Bashîr ﷺ as saying that his father brought him to Allâh's Messenger and said, "I gave my son a slave of mine." Allâh's Messenger said, "*Have you given the like to all your sons?*" He said, "No." The Prophet said, "*Then take him back.*" My father returned and took the slave back.

- The example of physical education is found when he saw some people drinking in one gulp like a camel, so he said to them, as narrated by At-Tirmidhi, "*Do not drink in one gulp as a camel does, but drink in two or three gulps, and mention Allâh's name before you drink, and thank Him after you finish.*"

- Concerning how he educated to the way of Allâh and was gentle to people is found in Al-Bukhârî and Muslim who quoted Anas ﷺ as saying, "I marched with Allâh's Messenger who was dressed in a Najrân coarse garment. An Arab of the desert went up to him and pulled at his garment so violently that it left a mark on Allâh's Messenger's neck. Then the Arab of the desert

said, "O Muhammad, command that I be given from Allâh's money which you have access to. The Prophet ﷺ turned to him laughing, then commanded that he be given some.

- Concerning how he raised the status of women and gave them their due, we find that An-Nasâî and Ibn Mâjah narrated that a young woman came to the Prophet ﷺ and said, "My father married me to his nephew so that he may raise his status by me i. e. cover his defect and I hate him. Allâh's Messenger sent someone to fetch her father and commanded him to leave the matter up to her. The woman said, "I approve of what my father has done, but I wanted women to know that this matter is not up to their fathers."

Among the important things which an educator should know is that education by observation is not confined to one or two aspects of reforming the formation of the human self, but should include all aspects: faith, intellect, moral, physical, psychological, and social aspects. If this is observed then education may be fruitful in forming a sound, integrated, balanced Muslim individual, who gives everything its due in this life.

Observing the aspect of belief in children

- The educator should take of the principles, ideas, and beliefs that the child is taught and who undertakes the orientation of the child and his or her education at school or elsewhere. If he finds these to be suitable, he should praise Allâh. If he finds them defective, he should shoulder his great responsibility in implanting the principles of monotheism and consolidating the bases of belief, so that the child may be saved from sinful atheistic teachings and dangerous secular orientation.

- He should take note of the books, magazines, and publications which the child reads. If he finds that they include ideas of misguidance, principles of atheism, and of missionaries, he must

confiscate these books, then show for the child how such books and similar ones corrupt the pure belief of Muslims.

- The educator must also observe the companions and peers the child befriends. If he finds the child's company one of atheism and misguidance, he must severe their relation with them, and secure virtuous and pious companions who will reform him and make him strong in belief and inner peace.

- The educator should also observe the groups and organizations the child is affiliated with. If he finds that these groups are atheistic in principles and orientation, he should be strict in preventing him, should persevere in observing him, and seize one chance after another to convince and orient him until he sees that it is wrong to be inclined towards other than what is right. He should ensure that the child has returned to guidance, and is continuing on the straight path.

Observing the moral aspect of the child

- The educator should observe how truthful the child is. If he finds that he lies, plays and appears in the community as a hypocrite and a liar, he must take care of the child the first time he tells a lie, and show him in great detail the consequences of lying and liars, and hypocrisy and the hypocrites, so that he may never tell lies again.

- The educator should also observe how honest his child is. If he finds that the child is stealing even trivial things such as coins from his siblings or a pen from his friend, he has to deal with this very quickly and make him understand that this is prohibited because it is usurping money unjustly. He also has to sow the seeds of observing Allâh and fearing Him so that he may return, be reformed, and make his manners straight. If this is not done, the child will become dishonest, get accustomed to deceit and theft, and even become wretched, betraying, and a criminal of

whose bad deeds people and the community will complain.

- The educator should also pay attention to his child's speech. If he finds that he swears at people, calls them bad names, and utters impolite words, he has to deal with this wisely and give it due attention and care. He should try to discover the reasons why his son speaks rudely so that he may severe him from the causes, then he should show him in an attractive way the attributes of a well-mannered child, and the merits of a polite person, so that he may be attracted to the grace of the soul and to noble morals.
- The educator should also observe the psychological will-power of the child. If he finds that the child imitates others slavishly and exaggerates in easy luxury, listens to music and un-Islamic singing, has an effiminate appearance, behaves suspiciously, mingles with women, watches improper television movies, goes to the cinema, reads indecent magazines, buys sexy pictures and love novels, he has to deal with this immorality by means of kind admonition sometimes and threatening at other times, and by offering incentives or inflicting punishment.

Observing the intellectual and academic aspect of the child

- The educator has to observe the child's academic achievement and his cultural formation, whether this education is an individual duty or a common one. He should observe if the child has learnt that which is an individual duty, such as reciting the Qur'ân, the rulings of worship, the lawful and unlawful, the battles of the Prophet ﷺ, because he is responsible to learn these things and will be accountable to Allâh if he fell short of them. However, if the child is learning that which is a sufficient duty such as medicine, or engineering for example, the educator should observe his perseverance, excellence, and progress so that when he graduates he would benefit his nation through his specialization and establish the bases of civilization in the

Muslim community through his scholarship and talent.

- The educator must also observe the intellectual enlightenment of the child regarding his association with Islam both as a religion and as a State, with the Noble Qur'ân as the creed and legislation, with the Messenger ﷺ as the leader and example to be followed, with Islamic history as the source of pride, with Islamic culture as the spirit and thought, and with calling to the Way of Allâh enthusiastically. This cannot be achieved except by keeping the child's company, orienting and arousing his interest in reading intellectual books, religious magazines, Islamic brochures, listening to useful Islamic lectures and effective orations. The educator's heart is broken when he finds that the child is memorizing the biographies of Western philosophers at school, knows much about great Eastern figures and their opinions and theories, but knows only very little about the history of Muslims, the life of great pious people men, conquerors, and distinguished Muslim scholars.

- The educator should also observe the mental health of the child, paying attention to the corruption of drinking intoxicants and using narcotics because they ravish the body and cause hysteria and madness. He also has to watch for the secret habit of masturbation because it is a sin.

Observing the physical status of the child

- The educator has to make sure that he provides for his children adequately, including good food, shelter, and clothing, so that their bodies are not prone to illness and disease.

- The educator should also take note of the hygenic rules which Islam ordained regarding eating, drinking, and sleeping. The educator should make sure that the child does not overeat, eat more than what is normal or more than what he really needs. He should make sure that the child drinks in two or three gulps,

prevent him from breathing into the drinking vessel, or drinking while standing up. He should also make sure that the child sleeps on his right side, and does not go to bed immediately after eating.

- The ducator, especially the mother, should take precautions if her child contracts an infectious disease, through secluding the sick child from the rest of the children so that the disease may not spread.
- The educator has to watch for the preventive means of preserving his child's health through directing him not to eat unripe fruit or unwashed vegetables. He should also wash his hands before eating, and not blow into the food vessel, and observe other hygenic instructions ordained by Islam.
- The educator should watch for all the factors that attack the body, harm health, and cause diseases, such as intoxicants, narcotics, smoking, masturbation, adultery, and homosexuality, which have many negative affects on the physical and emotional health of the individual.

Observing the psychological aspect of the child

- Parents should watch for shyness. If he finds that the child suffers from seclusion and shunning away from people and the community, he has to encourage him to overcome his syhness and to mingle with others, and to promote in him intellectual and social understanding, enlightenment, and maturity.
- He should also observe the phenomenon of fear. If he finds that he suffers from cowardice, fear, and low self-esteem before incidents and tries to escape hardships, he should cultivate in him self-confidence, steadfastness, forwardness, and bravery so that he may be able to face life with all its problems with a satisfied spirit and a smiling face. The mother, particularly, should not terrify her child by talking about ghosts, dark, strange creatures, jinn, to prevent the child from becoming fearful, so that fear will

not control him.

- Parents should also watch out for an inferiority complex in the child. If he finds that his child suffers a little from this feeling, he has to deal with it with wisdom and kind admonition, and eliminate the causes that led to it.

- He should also deal with the phenomenon of anger. If he finds that the child gets angry for the slightest reason, he has to deal with this by eradicating the causes. If it is caused by sickness, the parent should hasten to treat him medically. If it is caused by hunger, he has to feed him at the proper time. If the cause is unjust reprimanding, he has to purify his tongue from the words of insult and blame.

- If anger is caused by his being spoiled, he has to treat him normally, and get him accustomed to be satisfied with simple things in life.

Observing the social aspect of the child

- Parents should make sure that the child is doing his duty towards others. If he finds that the child is not doing his duty towards himself or his mother, his siblings and relatives, his neighbors, his teacher, or older people, he has to show him the negative consequences of this, and the result of this treatment so that he may understand, hear, and stop not giving everyone his due, and stop his carelessness about social decorum.

- The educator should also pay attention to the rules of decorum concerning mixing with others. If he finds that the child fails to observe table manners, or the manners of jesting, speaking, sneezing, condoling, or any other social manners, he has to exert his best effort to acquaint the child with the manners of Islam, and to make him accustomed to the best habits and manners.

- Parents should also be sure that his child has noble feelings

towards others. If he finds that the child is selfish, he should guide him to preferring others to himself; and if he finds that he is inclined to hatred, he should implant in him the seeds of love and friendliness. If he finds him failing to abide by the lawful and not avoiding the unlawful, he should command him to piety and remind him of Allâh's torture and the Hereafter, so that the creed of observing Allâh and fearing Him would become deeply rooted in his soul. Should the parent find that the child is afflicted with a hateful situation or a disease, he should teach him to accept fate. Thus an educator can implant in the soul of the child these psychological bases of belief, piety, and being conscious of Allâh ﷻ, and implant in his pure heart the feelings of preferring others to himself, sympathy, and purity so that when he grows up and attains the age of ordinance, he gives Allâh and people in general their due.

Observing the child's spiritual aspects

- Parents should observe in his child the quality of being aware of Allah ﷻ through making him feel that Allâh hears him, sees him, and knows his secrets, what he looks at, what his bosom hides, and that nothing is hidden from Allâh the heavens and the earth. This cannot be achieved except by guiding him to belief in Allâh, His miraculous Omniscience, His magnificent creation, and submission to Him in all things. Thus he would feel the Greatness of Allah ﷻ this observance while he is working, thinking, and feeling. Observance would even become a deeply-rooted principle in his inner feelings, and a basis of responsibility in his heart, feelings, and emotions.
- Parents should also observe the aspect of submission, piety, and bondage to Allâh, the Lord of the worlds. This can be achieved through calling the child's attention to the all-inclusive greatness of Allâh in the young and the old, the inanimate and the living, in

a fully-grown plant, a growing tree, a fragrant colorful flower, and in millions of millions of diverse, wonderfully and magnificently-composed creatures. Thus the human soul cannot help but feel piety and submission to Allâh ﷻ. Among the things which strengthen the child's submission to Allâh, and consolidate in his inner feelings the true essence of piety is to get him accustomed, when he is at the age of reason and discrimination, to show submission in prayers, and crying or attempting to do so when hearing the verses of the Qur'ân. If he gets accustomed to these qualities and applies them, he will be among those about whom Allâh said:

﴿ أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝٦٢ ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴾

"No doubt! Verily, the Auliya' of Allâh (i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)) no fear shall come upon them nor shall they grieve. Those who believed (in the Oneness of Allâh - Islamic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds)." (Yunus, 62-63)

- Parents should also observe how the child performs worship by means of commanding him to pray at the age of seven in fulfillment of the saying of the Prophet ﷺ, "*Command your children to pray when they are seven years old.*" By analogy, through training him when he is still young to fast some days in Ramadan if he is able to do so, and to take him to perform pilgrimage if the parent can afford it, and also to get him accustomed to spend in the way of Allâh, even a small amount every now and then, so that he may get used to the obligatory worship of paying the poor-dues when he comes of age.

- Parents also have to strike a balance while bringing up their child, between the spiritual struggle and striving for the sake of Allâh, so that he may fight injustice and disbelief as much as he resists the evil-inciting of the soul. This is because if parents neglect to arouse in the child the duty of calling to the way of Allâh, or the duty of striving in His way, the duty of enjoining goodness and forbidding evil, the child will undoubtedly get used to seclusion, inactivity, accepting the status quo, escaping from struggle, and submitting to the power of tyrants and unjust people.
- Parents should also observe the application of supplication through helping their children memorize the most important supplications of the day and night, going to sleep and waking up, eating, entering the house and leaving it, putting on clothes and taking them off, as well as the invocation when travelling, invoking Allâh for guidance during the fall of rain and the time of the crescent, insomnia, illness, and sadness, as well as other invocations and sound, firmly established supplications.

V. Education by Appropriate Punishment

The rulings of the Islamic Jurisprudence (*Fiqh*) with their complete justice and comprehensive principles focus on guaranteeing the necessities which man cannot do without. The scholars of *Fiqh* concluded that they are five in number. They called them "the five necessities" or "the five generalities." These are: maintaining religion, self, chastity, mind and wealth. They said that all that was included in the Islamic system of rulings, principles, and legislations aim at securing these generalities and maintaining them. For the sake of preserving these generalities, Islamic Jurisprudence has laid down severe punishments for those who trespass and breach them. These punishments are known as *"ḫudûd"* or "prescriped punishment" and *"ta'zîr"* or "discretionary punishments." The set limits are punishments determined by Jurisprudence as the rights of Allâh ﷻ. These are:

1. The punishment for apostacy: this is death if one insists on leaving the religion or on atheism after his refusal to repent. If he is killed he is not to be washed, shrouded, prayed on, or buried in Muslims' graves. The basis for this punishment is what was narrated by the six narrators and Aḫmad Ibn Mas'ûd ﷺ quoting Allâh's Messenger ﷺ as saying, "*The shedding of a Muslim's blood is not lawful except in three cases: an adulterer who is Muslim married, life for life, and the apostate who departs from the community.*"

2. The punishment for murder: if it was murder in cold blood, the punishment for it is death, because of Allâh's saying,

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيۡكُمُ ٱلۡقِصَاصُ فِي ٱلۡقَتۡلَىۖ ٱلۡحُرُّ بِٱلۡحُرِّ وَٱلۡعَبۡدُ بِٱلۡعَبۡدِ وَٱلۡأُنثَىٰ بِٱلۡأُنثَىٰۚ فَمَنۡ عُفِيَ لَهُۥ مِنۡ أَخِيهِ شَيۡءٞ فَٱتِّبَاعُۢ بِٱلۡمَعۡرُوفِ وَأَدَآءٌ إِلَيۡهِ بِإِحۡسَٰنٖۗ ﴾

"O you who believe! Al-Qisas (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood-money then adhering to it with fairness, and payment of the blood-money, to the heir should be made in fairness." (Al-Baqarah, 178)

3. The punishment for theft: this is cutting off the thief's hand from the wrist if the theft was not motivated by need or compelling circumstances. This is ordained by Allâh's saying,

﴿ وَٱلسَّارِقُ وَٱلسَّارِقَةُ فَٱقۡطَعُوٓاْ أَيۡدِيَهُمَا جَزَآءَۢ بِمَا كَسَبَا نَكَٰلٗا مِّنَ ٱللَّهِۗ وَٱللَّهُ عَزِيزٌ حَكِيمٞ ﴾

"And (as for) the male thief and the female, cut off (from the wrist joint) their (right) hand as a recompense for that which they committed, a punishment by way of example from Allâh. And Allâh is All-Powerful, All-Wise." (Al-Mâ'idah, 38)

4. The punishment for slander: this is eighty lashes and non-

acceptance of testimony, according to Allâh's saying,

﴿ وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴾

"And the ones who throw accusation upon women in wedlock. And thereafter they do not come up with four witnesses, then lash them with eighty lashes, and do not accept any testimony of theirs at all; and those are the ones who are immoral." (An-Nûr, 4)

5. The punishment for adultery: this is one hunderd lashes if the adulterer is unmarried, and stoning to death if he is married. The Qur'an declares:

﴿ الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ ﴾

"The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes..." (An-Nur, 2)

"Stoning to death is based on the Prophetic Tradition about Ma'iz Ibn Mâlik and the Ghâmidî woman whom Allâh's Messenger ﷺ commanded that they be stoned to death because they were both married.

6. The punishment for spreading corruption on earth: this is to be killed or crucified, or their hands and legs be cut alternately, or exile from the land. The majority of religious scholars, including Ash-Shâfi'î and Imam Ahmad, are of the opinion that if highwaymen kill and take money they are to be Killed and crucified, but if they only take money without killing, their hands and legs are cut asunder alternately, and if they terrify people but do not take money they are to be exiled from the land. The basis of this is Allâh's saying,

﴿ إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَن يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُم مِّنْ خِلَافٍ أَوْ يُنفَوْا مِنَ الْأَرْضِ ۚ ذَٰلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا ۖ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴾

"The recompense of those who wage war against Allâh and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter." (Al-Mâ'idah, 33)

7. The punishment for drinking intoxicants: this is forty to eighty lashes, based on the fact that the Prophet's Companions ﷺ estimated the penalty during the time of the Prophet ﷺ to be forty lashes. Ash-Shawkânî reported that the Prophet ﷺ lashed those who drink intoxicants with two lashes about forty times.

'Umar suggested eighty lashes after consulting the Companions and they made the penalty eighty lashes when they saw that some people went too far in drinking intoxicants. Their reasoning for this is that Alî ﷺ said, "If someone drinks an intoxicant, he gets drunk and if he gets drunk, he raves, and if he raves he will slander," and they made this analogous to the penalty for slandering women in wedlock.

Discretionary punishments are undefined penalties which are due to a human being for any wrongdoing for which there is no clearly stated penalty or expiation. They are similar to set punishments in deterrence and in reformation. If the quantity of discretionary penalty is not set a ruler has the right to determine a proper punishment, which may be reproach, beating, imprisonment, or confiscation provided that it is not as severe as a set punishment.

No two people would disagree about the fact that Islam legislated these established and discretionary penalties for the sake of achieving a happy life filled with security and stability so that no one would show injustice to anyone else, no strong person would harm a weak one, and no rich man would control a poor one. All people are equal in front of Allâh, with no advantage of an Arab over a non-Arab, or a white over a black, except by piety. This is

the meaning of Allâh's saying,

﴿ وَلَكُمْ فِى ٱلْقِصَاصِ حَيَوٰةٌ يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ لَعَلَّكُمْ تَتَّقُونَ ﴾

"And there is (a saving of) life for you in Al-Qisas (the Law of Equality in punishment), O men of understanding, that you may become Al-Muttaqin (the pious - see V.2:2). (Al-Baqarah, 179)

This is what is intended by the Prophet's saying, "*By He Who has my soul in His hand, if Fâtimah, the daughter of Muhammad stole, I would cut off her hand.*"

Whether the penalty is a set or a discretionary one, it is the decisive treatment for reforming people and nations, and consolidating peace and stability throughout the world. A nation that has no penalties for criminals is an immoral, spoiled and debased nation, which lives in continuous social chaos, and in criminal confusion. The best example of this is America where most sholars of modern education frown upon punishment and hate to even mention it. This has resulted in a debased, spoiled, irresponsible generation that craves for corruption and crime. It was this situation which incited the late Amercian President Kennedy to declare in 1962 that the future of America was in danger because its youth are debauch, spoiled, lustful, and irresponsible. Among every seven youths who are would-be army recruits there are six who are unfit because of lust, irresponsibility, and immorality have destroyed their physical and psychological well-being.

When Allâh ﷻ legislates penalties for His bondmen, He is the Most Knowledgeable of that which He has laid down for them. Unless he knows what penalties achieve security for the individual, and stability for the community, He would not legislate them or include them in His Divine legislation.

The punishment given by parents or educators differs in quantity, quality, and method from that given to people in

general. Here is, my brother educator, the way of Islam in punishing children:

1. Dealing with the child tenderly and mercifully is the basis: Al-Bukhârî narrated in *Al-Adab Al-Mufrad* that Allâh's Messenger ﷺ said, *"Be tender and avoid violence and obscenity."*

2. Taking into account the nature of the child to be punished: Children vary concerning intelligence, flexibility, and responsivness. Their temperaments also differ, they can be quiet, peaceful, and the moderate, or nervous and violent. All these kinds of temperaments are determined by heredity, the influence of the community, and the factors of upbringing and education. A frowning look at some children is sufficient to deter and reform them, while another child may need to be reproached. An educator may resort to striking if it will be beneficial for the child.

Many scholars of Islamic education, including Ibn Sînâ, Al-Abdarî and Ibn Khaldûn, are of the opinion that an educator should not resort to punishment except in case of extreme necessity, and not to resort to beating except after threatening and intercession. The intention is to reform the child and to form him morally and psychologically. In his book *"Muqadimah"* (Introduction), Ibn Khaldûn states that excessive violence towards the child develops in him a weak will, cowardice, and escaping from life's resposibilities. Among his statements is the following: 'The one who was brought up with violence and submission, whether a learner, a Mamluk, or a servant, humility will seize him, will make him displeased, inactive, and lazy. It will force him to lie and be cunning for fear of hands stretching out to subdue him. It will teach him trickery and deception which will become habitual and such qualities will spoil his humanity."

3. Gradation from the lighter punishment to more sever punishment: the Messenger ﷺ outlined to educators clear methods for dealing with a child's bad behaviour, making him polite, and

setting his behaviour alright. These methods which were clarified by the first educator ﷺ are:

I. Calling attention to the wrong doing through direction: Al-Bukhârî and Muslim quoted 'Umar Ibn Abu Salamah as saying, "I was a little boy in the lap of Allâh's Messenger ﷺ [i.e. under his care] and my hand used to go everywhere in the dish, so Allâh's Messenger said to me, *"O boy mention Allâh's Name, eat with your right hand, and from the nearest place to you."*

II. Pointing out the wrong doing with gentleness: Al-Bukhârî and Muslim narrated that Allâh's Messenger ﷺ brought a drink and he drank from it. There was a boy on his right side and old people on his left. Allâh's Messenger said to the boy, *"Do you allow me to give to those?" "This is gentleness and a clear method of orientation."* The boy said, "By Allâh, no. I would not prefer anyone to myself drinking immediately after you." The Messenger of Allâh ﷺ put the drink in the boy's hand. This boy is 'Abdullâh Ibn Abbâs.

III. Pointing out the wrong doing by means of gesture: Al-Bukhari quoted Ibn Abbâs ﷺ as saying, "Al-Fadl was in the company of Allâh's Messenger ﷺ when a woman from Khatham came, so Al-Fadl started to look at her and she started to look at him. Allâh's Messenger ﷺ began to turn Al-Fadl's face to the other side. She said, "O Messenger of Allâh, Allâh has ordained Pilgrimage on His bondmen, and my father is an old man who cannot stay on an animal of burden, should I perform Pilgrimage on his behalf? The Prophet said, *'Yes'*. This was during the farewell Pilgrimage."

Thus, we see that the Prophet ﷺ dealt with the wrong action of looking at women by turning the man's face to the other side, which affected Al-Fadl positively.

IV. Pointing out the wrong deed by rebuke: Al-Bukhârî quoted Abû Dharr as saying, "I swore at a man, trying to make him feel ashamed of his mother. He said, "O son of a black woman." Allâh's Messenger ﷺ said, *"O Abû Dharr, did you try to make him feel ashamed of his mother? You are a man who still has pre-Islamic ways."* Thus Allâh's Messenger ﷺ dealt with Abû Dharr's wrong deed when he tried to make a man feel ashamed because of his means of dark complexion, by means of rebuke and reproach.

V. Pointing out the wrong deed by desertion: Al-Bukhârî quoted Ka'b Ibn Mâlik when he did not join the Prophet ﷺ in "the battle of Tabûk, as saying, "The Prophet ﷺ prevented people from talking to me for fifty nights," until Allâh revealed our forgiveness in the Noble Qur'ân. Thus we see that the Prophet ﷺ and the first generation of his Companions punished by means of desertion for the sake of redressing wrong deeds and straightening deviation from piety so that the person may return to the straight path.

VI. Pointing out the wrong deed by means of a light beating: Abû Dâwûd narrated that Allâh's Messenger ﷺ said, *"Command your children to perfrom prayer when they are seven years old, and beat them for not performing it when they are ten, and keep male and female children apart in beds."* In *Surah* An-Nisâ, there is a Verse that reads as follows:

﴿ وَٱلَّٰتِى تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَٱهْجُرُوهُنَّ فِى ٱلْمَضَاجِعِ وَٱضْرِبُوهُنَّ ۖ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا۟ عَلَيْهِنَّ سَبِيلًا ﴾

"... As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful); but if they return to obedience, seek not against them means (of annoyance)." (An-Nisâ, 34)

VII. Pointing out a wrong deed by means of appropriate punishment: the Noble Qur'ân has ordained the principle of admonishing punishment in Allâh's saying, ***"And in retaliation there is life for you, O men with intellect."*** This retaliation leads to prevailing peace and security and realizing tranquility and stability, and deterring evil souls from going too far in injustice and criminal activity.

When Islam ordained the punishment of beating, as mentioned above, it surrounded this penalty with a circle of boundaries and conditions so that the beating may not be transferred from rebuke and reform to vengeance and revenge. We deal with these conditions of the penalty of beating in the following order:

1. That the educator should not resort to beating except after using all the aforementioned methods of discipline and reproach.
2. That he should not beat when he is in a state of anger lest he should inflict harm on the child, in abiding by the command of the Prophet ﷺ, *"Do not be angry"*, as narrated by Al-Bukhârî.
3. That he should avoid beating vulnerable places such as the head, face, chest, and abdomen, in conformity with the saying of the Prophet ﷺ as narrated by Abû Dâwûd, *"and do not strike the face."*
4. That the first beating times should be light and unpainful. It should be on the hands or feet with a flimsy stick. The beatings are between one and three if the child has not yet reached puberty. If the child is about to reach that age and the educator thinks that three strikes would not deter him he may strike him up to ten in conformity with Allâh's Messenger tradition, *"No one should be given more than ten lashes except in a punishment for breaching one of Allâh's bounds."*
5. That he may not beat a child who in under ten years of age, according to the aforementioned *Hadîth*: *"Command your*

children to pray when they are seven years old, and beat them for not performing it when they are ten."

6. If the wrong deed is done by the child for the first time, he should be given the chance to repent for that which he committed and apologize for what he did. He should be given the chance for people to intervene and prevent the punishment in return for a promise from him that he will not do this wrong deed again.

7. That an educator should beat the child by himself, and not leave it to a brother or a peer so as to prevent grudge and disputes from arising.

8. In the case where the child is approaching the age of puberty and has wet dreams, and the educator thinks that ten lashes are not enough to deter him, he may increase the number, and even make them more painful, and may repeat the beating.

Finally, I would like to say that an educator does not lack effective methods of rebuking and deterring the child. The aforementioned methods are among the most important deterrent forms of disciplining and reforming. It is necessary that the educator uses wisdom in using them and choosing the most appropriate method.

Chapter Two

The Basic Principles of Education

Before dealing in detail with the basic principles educators should use to form the child's personality and prepare him to be a straight, well-balanced person, it is important to deal, however briefly, with the basic qualities that should characterize the educator so as to heighten his influence on the children, and to make their response to his advice better.

The Essential Qualities of the Educator

i. Sincerity

The educator must be sincere to Allâh in every educational act he undertakes in education, whether it is a command, prohibition, advice, observation, or punishment.

Sincerity in word and deed is one of the bases of belief, and a requirement of Islam, without which Allâh does not accept any deed. It was also inequivocally commanded in Allâh's Book and in the words of our Prophet ﷺ. Allâh ﷻ says,

﴿ وَمَآ أُمِرُوٓا۟ إِلَّا لِيَعْبُدُوا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ حُنَفَآءَ وَيُقِيمُوا۟ ٱلصَّلَوٰةَ وَيُؤْتُوا۟ ٱلزَّكَوٰةَ ۚ وَذَٰلِكَ دِينُ ٱلْقَيِّمَةِ ﴾

"And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salat (Iqmat-as-Salt) and give Zakat, and that is the right religion." (Al-Bayyinah, 5)

He also says,

﴿ فَمَن كَانَ يَرْجُوا۟ لِقَآءَ رَبِّهِۦ فَلْيَعْمَلْ عَمَلًا صَٰلِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًۢا ﴾

"...So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord." (Al-Kahf, 110)

The Prophet ﷺ says, as narrated by Al-Bukhârî and Muslim, *"Verily deeds are by intentions, and every individual will be rewarded according to his intention."* He also says, as narrated by Abû Dâwûd and An-Nasâî, *"Allâh ﷻ does not accept any deed unless it is sincere and intended for His sake."*

ii. Piety

Among the most important qualities of an educator is peity, which is defined by eminent scholars as "Allâh not seeing you where He prohibited you to be, and not missing you where He

commanded you to be." We find this principle in a conversation which took place between 'Umar Ibn Al-Khattâb and Ubayy Ibn Ka'b ﵄ in which 'Umar asked Ubayy about piety. He said to him, "Have you ever gone along a thorny road?" He said, "Yes." He asked "What did you do?" He replied, "I got ready and did my best." He said, "That is piety." Qur'ânic verses call for and command piety:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ ﴾

"O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always)..." (Âl 'Imrân, 102) And:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَقُولُوا۟ قَوْلًا سَدِيدًا ﴾

"O you who believe! Keep your duty to Allâh and fear Him, and (always) speak the truth." (Al-Ahzâb, 70)

Piety was also called for in many of the traditions of the Prophet ﷺ. Al-Bukhârî and Muslim quoted Abû Hurairah ﵁ as saying, "It was said to Allâh's Messenger, "Who is the noblest of people?" He said, *"The most pious."* Muslim also narrated that the Prophet ﷺ said, *"This life is sweet and green; Allâh has made you vicegerents in it and sees what you are doing, so beware of this world, and beware of women, since the first temptation of Banî Isrâîl was in women."*

iii. Knowledge

Among the matters which no two people would differ about is that an educator should be knowledgeable of the principles of education on which Islamic *Sharî'ah* "Jurisprudence" is based. He should also be knowledgeable about the lawful and unlawful, the principles of morality, the Islamic system, and the rulings of Jurisprudence. This is because knowledge of these things makes an educator a wise scholar who places things in their right place, rears

children on their principles and requirements, coincides with reformation and education on the firm ground of the teachings of the Qur'ân, the guidance of Muhammad ﷺ, the noble model of the biographies of the first generation of the Prophet's Companions ﷺ and those who followed them in piety. However, if the educator is ignorant, the child will become complex, morally unstable, socially weak and helpless person. Hence, Islam calls for knowledge and scholarly formation and reform. There are numerous verses and traditions which command Muslims to acquire knowledge. Among these verses are:

﴿ قُلْ هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَ ﴾

"Say: Are those who know equal to those who know not?" (Az-Zumar, 9) And:

﴿ يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ دَرَجَٰتٍ ﴾

"Allâh will exalt in degree those of you who believe, and those who have been granted knowledge." (Al-Mujâdalah, 11)

Among the Prophet's traditions are: *"Whosoever goes along a way seeking knowledge, Allâh will make a way to Paradise easy for him."* (Narrated by Muslim). *"Whosoever goes out seeking knowledge, he is in the way of Allâh until he returns."* (Narrated by At-Tirmidhi)

iv. Patience

Among the basic qualities which help and make an educator successful in his mission is equilibrium and patience, by which the child is attracted to his teacher, and responds to his sayings acquires praiseworthy manners and abandons hateful ones. For this reason, Islam calls for patience and made it desirable in many Qur'ânic verses and Prophetic traditions so that people, especially educators and callers to the way of Allâh, may realize that patience is one of the greatest psychological and moral virtues which help man to achieve the best of manners and perfection. Among these verses are:

﴿ وَٱلْكَٰظِمِينَ ٱلْغَيْظَ وَٱلْعَافِينَ عَنِ ٱلنَّاسِ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴾

"Those who spend (in Allâh's Cause) in prosperity and in adversity, who repress anger, and who pardon men; verily, Allâh loves Al-Muhsinin (the good-doers)." (Âl 'Imrân, 134)

﴿ خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ ﴾

"Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them)" (Al-A'râf, 199)

Among the traditions are:

- The Prophet ﷺ said to Ashajj Abdul-Qays, *"You have two qualities which Allâh likes: patience and an unhurried manner."* Narrated by Muslim
- Abû Hurairah reported that a man said to the Prophet ﷺ, "Advise me." He said, *"Do not get angry."* The man repeated the same request several times and the Prophet said, *"Do not get angry."* Narrated by Al-Bukhârî

Patience is a branch of kindness in all matters: 'Âishah said, "Allâh's Messenger ﷺ said, '*Allâh is Gentle and likes gentleness in all matters.*' Educators have to be patient, gentle and unhurried if they want to reform a nation, guide the generations, and educate children.

v. Feeling Responsible

Islam has given parents and all educators the responsibility of education in its widest sense, and has warned them that Allâh will hold them accountable for discharging this responsibility on the Day of Judgment. Here, my fellow educator, is what Islam says about shouldering responsibility or neglecting it. Allâh says:

﴿ وَأْمُرْ أَهْلَكَ بِٱلصَّلَوٰةِ وَٱصْطَبِرْ عَلَيْهَا ﴾

"And enjoin As-Salat (the prayer) on your family, and be patient in offering them (i.e. prayers)..." (Tâ-Hâ, 132)

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا ﴾

"O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones..." (At-Taẖrîm, 6)

﴿ وَقِفُوهُمْ إِنَّهُم مَّسْـُٔولُونَ ﴾

"But stop them, verily they are to be questioned." (As-Sâffât, 24)

The Prophet ﷺ says: *"A man is a guardian, and is responsible for his subjects."* Also, *"A father cannot give his child better than good manners."* Narrated by At-Tirmidhi

Speaking about feeling responsible I would like to present to you, my fellow educator, the plans at large to corrupt the Muslim individual, the Muslim family, and the Muslim community, so that you may be enlightened and excert more effort in saving your children and reforming your family. I mean the conspiracy made by Zionists, Masons, the Crusaders, and Communism. These plans aim at spoiling the creed of the Muslim Nation and destroying its essential morality through atheistic principles, liquor, promiscuity, and gratifying of lusts. Here are, my fellow educator, the plans of the conspiracy one by one given in incidents and figures.

a. The plans of communism: In one of the secret documents published by *Kalimat Al-H̱aqq* magazine in Muẖarram, [1387 A.H. 1967 C.E.] we find the terrible plan to eliminate Islam which was prepared by communists in Moscow and which was presented to their followers in one of the countries of the Muslim Middle East so that they may carry it out. They took to implementing it accurately. Here we quote *Kalimat Al-H̱aqq* magazine about some of the components of the communist plan to strike Islam in Muslim countries. The document says:

"Although Communism has existed for about fifty years in the Soviet Union, and despite the violent strikes which the strongest socialist power in the world has given against Islam, the comrades

who watch the religious movement in the Soviet Union have announced, according to the Russian magazine "Science and Religion" in the issue of January 1st, 1964 that: 'We, in the Soviet Union, are facing internal challenges in Islamic areas because the principles of Lenin are not absorbed by the blood of Muslims'. "In spite of the evil powers which fight against religion, Islam remains, and is still powerful. The evidence for this is that millions among the new generation in Islamic areas embrace Islam and publicize its teachings."

The document also says, Among these plans is that Islam itself should be used to destroy Islam. Therefore, we have decided to:

1. Make a truce with Islam so that we may overcome it and attract Arab peoples to Socialism.
2. Defame men of religion and religious monarchs and accuse them of being agents to Imperialism and Zionism.
3. Propagate the study of Socialism in all institutes, colleges, and schools in all stages and to crowd and besiege Islam so that it may not become a power that threatens Communism.
4. Prevent the rise of religious movements in the country however weak they may be, and work continually to eliminate any religious revival, and beat mercilessly, even to death, all those who call to religion.
5. To support atheist writers and give them a free hand to attack religion, religious feelings, and religious conscience, and implanting the idea in the minds of man that the age of Islam has come to an end and that nothing remains of it except ceremonial worship, which includes fasting, prayer, pligrimage, marriage and divorce contracts, all of which will be subject to socialist systems.
6. To keep people busy with socialist mottos, and leave no chance for them to think. Also to keep them busy with nationalistic

patriotic anthems, nationalistic songs, political party organizations, sectarian lectures, while at the same time blaming backwardness, imperialism, Zionism, feudalism, and men of religion for any economic retardation, starvation, poverty, and illness.

7. To continually rally support for the revolution, and inculcate in people's minds that the revolution is the first and last savior of the people from their backward rulers. The revolution promises the paradise to the advancing public.

8. To declare that socialists believe in true religion, not in the false religion which people embrace out of ignorance. This true religion is Socialism and the false religion is the opium which numbs peoples' minds.

Have you realized, my fellow educator, that Communism wants to develop atheism, and misguidance, while eradicating Islam and Muslims?

Have you realized that they want to eradicate the Islamic creed from every Muslim who says, "My lord is Allâh; my Prophet is Muhammad ﷺ and my religion is Islam" so that it may be replaced by the creed of disbelief, error, and apostacy from Islam?

﴿ يُرِيدُونَ أَن يُطْفِـُٔوا نُورَ ٱللَّهِ بِأَفْوَٰهِهِمْ وَيَأْبَى ٱللَّهُ إِلَّآ أَن يُتِمَّ نُورَهُۥ وَلَوْ كَرِهَ ٱلْكَـٰفِرُونَ ﴾

"They (the disbelievers, the Jews and the Christians) want to extinguish Allâh's Light (with which Muhammad ﷺ has been sent - Islamic Monotheism) with their mouths, but Allâh will not allow except that His Light should be perfected even though the Kafirun (disbelievers) hate (it)." (At-Tawbah, 32)

b. The plans of the crusaders: after the first Crusades which, lasted for two centuries, failed to eradicate Islam, the Crusaders made a more detailed study, a cunning and mean plan to eliminate the nation of Islam and destroy its people. Their plan was as follows:

First: ending the Islamic reign through terminating the Islamic Caliphate represented by the Ottoman Empire. The Crusaders, represented by the English, the Greeks, the Italians, and the French, seized their chance when weakness of the Ottoman Empire and its internal differences were apparent, and then severely attacked it with their massive armies and got control over all its territory, including the capital Istanbul. When the negotiations in the Luzan Conference began between the warring parties, England made conditions to the great Turkish traitor Ata Turk that it would not withdraw from Turkish lands except after carrying out the following:

- Abolishing the Islamic Caliphate, ousting the Caliph from Turkey, and confiscating his property.
- That Turkey should pledge to subdue every movement by supporters of the Caliphate.
- Turkey should sever its relation with Islam.
- Turkey is to adopt a secular constitution instead of its constitution which is based on the rulings of Islam. England also stipulated the abolition of Islamic Law Courts, religious schools, public endowments, rulings of inheritance, instituted the call to prayers in Turkish, and replacing Arabic letters with Latin letters, and abolishing Friday as a public holiday. All these conditions were carried out by the traitor Ata Turk, and the English and the Treaty recognized Turkey's independence, praised Ata Turk's abolition of the Caliphate, secularization of the state, and his fight against Islam.

Second: eliminating the Noble Qur'ân because the Crusaders consider it the basic source of the power of Muslims and their means to regain their might and past power and civilization. Gladston, raising a copy of the Holy Qur'ân to the audience in the British House of Common said, "As long as this Qur'ân remains in

the hands of Muslims, Europe will not be able to control the East, nor will it be safe itself." The Crusader missionary William Gifford Balkraf [1] said, "Once the Qur'ân and the city of Makka are shadowed in the Arab countries, we can then see the Arab going along the road of Western Civilization away from Muḫammad and his book."

Third: destroying Islamic Thought and Severing Muslims' Relations with Allâh. Samuel Zoymar, [2] the Chairman of Missionary Societies in the Jerusalem Conference for Missionaries held in 1935 said:

The mission which Christian countries have delegated to you in Muḫammedan countries does not involve making Muslims embrace Christianity, since this is guidance and honor to them. Your mission is to make Muslims desert Islam, so that they may become creatures with no relation to God, and hence having no relation to morality, which nations depend on. In so doing, you will be the vanguard of the colonial conquest in the Islamic realm. You have paved the way for all minds in Islamic countries to accept following the path which you have sought, namely making Muslims forsake Islam.

You have prepared a generation in Islamic countries that has relation with God, and does not want to have it. You have taken the Muslim out of Islam but did not make him adopt Christianity. Consequently, the Muslim generation has become as Imperialism wanted them to be i. e. they do not care about great issues, they love rest and laziness, and do not pay attention to anything except to lust. If they learn, it is for the sake of lust ; if they collect riches, it is for the sake of their desires; if they occupy the highest

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(1) The spelling of this name is uncertain because the author only provided the Arabic transliteration.

(2) ibid

positions, it is for their desires; and if they sacrifice everything to attain their desires your mission is being carried out perfectly."

Fourth: eliminating Muslims' solidarity: priest Simon[1] says, "Islamic Arab unity combines the hopes of Islamic people and helps them escape European control. Missionary activity is an important factor in breaking this movement. Therefore, we should, through missions, divert Muslim's direction away from Islamic unity."

Fifth: corrupting the Muslim woman: this is done through consolidating the emancipation of women, raising discussions about her rights and her equality to man, refuting the Islamic system of polygamy and allowing divorce with the aim of casting doubt on the validity of Islamic Jurisprudence and its ability to cope with modern life. The Missionary activist Ann Mililigan[2] says, "We could gather girls at the Faculty of Girls in Cairo, whose fathers are dignitaries. There is no other place where we may assemble such a large number of Muslim girls under Christian control. Hence there is no closer road to crumble the fortress of Islam than this school."

Have you now realized, my fellow educator, some of the evil plans of the crusaders to eliminate the Islamic creed from the souls of our young men and women and severing their relation to Islam? And have you realized that their utmost aim is to rupture Islamic unity so that they may realize their hopes and aims of defeating Muslims?

If you have already known this, then you have to give this responsiblity, which Allâh has entrusted to you, its due right so that you may shoulder it as you should in order to finally reap the

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(1) ibid

(2) ibid

best fruit in raising your children and reforming your family.

c. The plans of judaism and the masonic movement: in their Protocols the Jews have announced these misguided opinions to corrupt people's creeds, conscience, and minds. They adopted the ideas of Jewish and non-Jewish figures who call for destroying religion and the principles of righteous morals.

- They announce that they have adopted the viewpoints of Freud, who interprets everything in human behavior through sexual instinct and indulgence in lust and pleasure. The Jewish Protocols include: "We should strive to make morals collapse everywhere so that our having control becomes easier. Freud is one of us, and will continue to propagate sexual relations so that nothing would remain sacred in the eyes of the youth, whose major intent would be satisfying their sexual instincts, and thus their morals will disintegrate."
- They have adopted the viewpoint of Carl Marx, who has corrupted the hearts, conscience, and minds of many people, and attacked belief in the existence of the Creator. When Marx was asked, "What is the alternative for the creed of Lordship?." He answered, "The alternative is the theater. Keep them busy with the theater." The Thirteenth Protocol includes the following: "In order to keep away the non-Jewish people, we will keep them busy with various kinds of amusement, sports, etc."
- The Jews have even gone as far as laying down a plan for humanity, which they started to implement through mass communication media, publishing houses, the theater, the cinema, radio and television programs, Masonic organizations which they founded, and every treacherous agent and paid writer. They could by means of their cunningness and wickedness, corrupt people via general information, arts, amusement parks, brothels, etc. The Ninth Protocol states: "We will mislead non-Jews, corrupt their morals, and teach

them the principles which we consider invalid despite our belief in them."

The following also occurred in the minutes of Masonic Movement:

- The minutes of the 1922 Masonic Belgrade Conference state that "We should not forget that we, the Masons, are hostile to religions and should spare no effort to eliminate any of their practices."
- The minutes of the 1900 World Masonic Conference state that "It is not sufficient for us to achieve victory over religious people and their places of worship ; our basic aim is to eliminate their existence."

Have you now realized, my fellow educator, what Masonic Judaism aims to achieve through these cunning and wicked plans? If so, then exert double efforts and whet your will in order to bring up your children on belief and morality, and to prepare them intellectually and psychologically, so that Jewish contrivance does not shake their belief and destroy their morals.

d. Imperialistic plans: By imperialistic plans I mean those which are closely connected to the Crusaders and Orientalists with the aim of fighting Islam and diverting Muslims away from the most sublime goal, namely striving in the way of Allâh, and flooding the Islamic community with debauchery and immorality.

- One of the prominent figures of these imperialists says, "A goblet and a whore can be more effective in destroying the Muhammedan nation than one thousand cannons. Therefore, drown it in love of materialistic things and lust."
- Randolph Churchill [1] after the fall of Jerusalem in 1967 said, "Taking Jerusalem out of the control of Islam has been the dream of Jews and Christians alike."

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(1) ibid

- We have quoted enough sayings from the imperialists who are all united in carrying out the means of destroying and wiping out the sanctuaries and principles of Islam and Allâh refuses anything except to perfect His light even though the disbelievers hate that.

Finally, my fellow educator, you should not overlook the activities of agents in Muslim countries, who are closely connected with atheist communism, grudging Crusadership, cunning Mason-ism, and misleading imperialistic sects, which day and night, inculcate the principles of disbelief and libirtinism in the land of Islam and in Islamic communities everywhere.

You should also know that each of these treacherous groups has its own agents, its diversified methods, its penetrating principles, and its continually renewed organizations. Those who have sold themselves to Satan are centered and widespread all over the world, in jobs, ministries, radio, television, educational institu-tions, labs, organizations, and elsewhere. Their means of propagating corruption, misguidance, and atheism are various and diversified in newspapers and radio transmission some times, in television serials, and popular plays at other times. Also, in symposia and cultural centers sometimes, and in starting various organizations time after time.

It does not escape your mind, my fellow educator, that these agents possess of logical style, temptation, and misguidance that enables them to influence the faith, ideas and morals of our children.

Among their ways is misguiding children by means of the Western clivilization or Eastern principles, claiming that the people of these civilizations and principles did not achieve what they did except by leaving religion behind. Among their ways also is casting doubt on the Islamic systems such as saying to our children that the principles of Islam have come to an end and are no longer valid

in the modern age and the age of technology and science. Among their ways too is orienting children towards indulging in librtinism, lust, and committing the crime of adultery, fornication and homosexuality.

Have you now realized, my fellow educator, what those treacherous agents aim at by the doubts they cast and th uncertainties they raise? Undoubtedly, they want to link the fate of Muslim generations and the present Islamic communities, with the reign of their masters of the creeds of disbelief and errant sects, so that there will not remain anything resembling Islam to the Muslim youth and the Muslim woman.

If you, my fellow educator, have realized these plans made by Communism, Crusaders, Jewish Masonism, Imperialistic sects and treacherous agent groups, it necessitates that you double your enormous efforts and activate your staunch will in order to undertake your duty which Islam makes incumbent upon you towards educating your children, teaching your family, and orienting those you are responsible for educating. Your responsibility towards your family is a trust, and it may be a source of shame and regret on the Day of Doom except for those who have fulfilled it and discharged their duty towards it. Allâh ﷻ says, ***"And bid them stand; surely they are to be questioned."*** He also says, ***"So by your Lord indeed We shall definitely ask them all together concerning whatever they were doing."***

The Basic Principles of Child Education

The basic principles of education center around two principles:

The First: Connection

The Second: Warning

The Principle of Connection

Undoubtedly, if at the age of discretion, a child is connected to links of belief, and to spiritual, intellectual, historical, social, and athletic links, until he progresses in age to adulthood; becomes a boy, a young man, a man, then an old man, he will possess the belief, certitude, and piety that will enable him to transcend pre-Islamic beliefs, principles, and error. Moreover, he will strive against all those who adopt a hostile attitude towards Islam, or attack its Divine principles. Why is that so? Because the child has been linked with Islam as a creed, worship, morality, system, legislation, application, as well as striving and call, state and religion, Book and sword, thought, and culture.

Here are, my fellow educator, the most important connections which achieve goodness for your child. So, take care that you apply them as far as possible so that you may see your child among righteous believers, the pious, the free fighters for the sake of Allâh. All this is easy for Allâh. These Connections are as follows:

First: Belief

We have previously mentioned in the section on "The Responsibility of Education in the Faith" that a child must be linked since the age of discretion with the basic pillars of belief, the Unseen, and all that has been absolutely proven, through authentic texts. Consequently, an educator should implant in a child belief in Allâh ﷻ, in His angels, Books, Messengers, Fate and Destiny, questioning by the two angels and the torture of the grave. I do not think that I am in need of reiterating the scope of your responsibility for educating the child as far as belief is concerned

since the topic has already been comprehensively dealt with under the section on "The Responsibility for Education in the Faith."

Second: Spiritual Connection

This means that the child's spirit should be characterized by purity and radiance, and that his heart should be filled with belief and sincerity, and that his soul should be elevated to an atmosphere of purification and spirituality. Islam has its own way of linking a Muslim with various spiritual connections so that he may preserve his purity, radiance purification and sincerity. This can be achieved by the following:

a. Worship: this is established by the narration by Al-H̱âkim and Abu Dâwûd that Allâh's Messenger ﷺ said, *"Command your children to pray when they are seven years old, and beat them for not performing it when they are ten years old and keep male and female children apart in bed."* By analogy, prayer links the child with fasting, if the child can bear it. You, my fellow educator, have to make your child understand that worship in Islam is not limited to these pillars alone, but includes every righteous deed in which a Muslim abides by Allâh's Book. The educator also has to acquaint the youngster with both goodness and evil, the lawful and the unlawful. Ibn Jarîr reported that Allâh's Messenger ﷺ said, *"Abide by obeying Allâh, fear disobeying Allâh, and command your children to abide by His ordinances and avoid the forbidden, since this keeps you and them away from the Fire."*

b. The Noble Qur'ân: At-Ṯabarânî reported that Allâh's Messenger ﷺ said, *"Bring up your children on three attributes: the love of your Prophet, The love of his family, and reciting the Qur'ân, since those who memorize the Qur'ân are in the shade of Allâh's throne when there is no shade but His, with His Prophets and selected ones."* In his *Muqadimah* (Introduction) Ibn K̲h̲aldûn pointed out the importance of teaching the Noble Qur'ân to children and helping them to memorize it. He also made it clear that teaching the Qur'ân is the basis of education in all curricula in Islamic

countries, since it is one of the rites of religion. It leads to consolidating the creed and firmly establishing belief. In his book *Ihyâ Ulum Ed-Dîn* Imâm Al-Ghazâlî recommended teaching the Noble Qur'ân, the stories of the righteous, and religious rulings.

We have already discussed in some detail the interest which our pious ancestors took in educating their children. This was done under the chapter on "The Responsibility for Faith Educaton" which we refer you to.

c. Mosques: this is established by At-Tirmidhi's report quoting Allâh's Messenger ﷺ as saying, *"If you see a man used to frequenting mosques, testify to his belief."* You should be informed, my fellow educator, that the mosque in Islam is one of the most important bases on which the formation of the Muslim individual is established, and on which the Muslim community is founded throughout history. The mosque is still among the most powerful pillars in constituting the Muslim individual and the community both at present and in the future. Without the mosque your child cannot be brought up spiritually and on correct belief, or be established morally and socially. Without the mosque, you and your family would not hear the most sublime call "Allâh is Great" ringing in the sky, touching one's innermost feelings and moving the chords of the hearts. Without the mosque a Muslim could not listen to a word of admonishment and truth with which his soul and self interact, and his sentiments and feelings become ignited.

Without the mosque, the Muslim public could not know anything about the conditions, troubles, and aspirations of Muslims in the East and West. These are only some of the functions of the mosque as it was at the time of the Prophet ﷺ and at the time of the Caliphs and our pious predecessors throughout the ages.

Do you know, my fellow educator, that among the functions of the mosque is that hearts are made tranquil by mentioning Allâh? Let us listen to what the Prophet ﷺ says, as quoted by At-

Tirmidhi, *"If you pass by the meadows of Paradise, then rejoice.* They asked, "What are the meadows of Paradise, O Messenger of Allâh?" He said, *"Congregations for mentioning Allâh."*

Do you know, my fellow educator, that among the functions of the mosque is the study of the Noble Qur'ân? Listen to what the Prophet ﷺ says, as quoted by Muslim, *"If a group of people gathers in one of Allâh's Houses or mosque to recite Allâh's Book, and study it among themselves, tranquility will surely descend on them, mercy will befall them, angels will surround them, and Allâh will mention them with those He keeps."*

Do you know, my fellow educator, that among the fuctions of the mosque is a place for the congregational prayer to be performed? Listen to what the Prophet ﷺ says, as quoted by Muslim, "*Shall I tell you about that by which Allâh eliminates sins and raises ranks?* They said, "Yes, Messenger of Allâh." He said. *"Making ablution in case of affliction, frequently going to mosques, and waiting for prayer after prayer; this is the struggle."*

Emanating from these Prophetic directions you should make up your mind and be determined to link your children to the Houses of Allâh ﷻ, so that they may raise their souls, cultivate their minds, behave themselves, and achieve unity and cohesion between the members of the Muslim community.

d. Celebrating Allâh's praises: this is established by Allâh's saying,

﴿ فَاذْكُرُونِي أَذْكُرْكُمْ ... ﴾

"Therefore remember Me (by praying, glorifying), I will remember you" (Al-Baqarah, 152); and His saying,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴾

"O you who believe! Remember Allâh with much remembrance." (Al-Ahzab, 41- 42)

The Prophet ﷺ, as quoted by Al-Bukhârî said, *"The similitude of he who celebrates his Lord's praises and who does not is like a*

living person and a dead one." The Prophet ﷺ also said *in Al-Hadith Al-Qudsi* [1] (a divine discourse), as reported by Al-Bukhârî and Muslim, *"I am at my bondman's expectation, and I will be with him if he celebrates My praises. If he mentions Me in himself, I will mention him in Myself. And if he mentions Me in a congregation, I will mention him in a better congregation. And if he gets closer to Me a foot, I will get closer to him a yard. And if he gets closer to Me a yard, I will get closer to him a much greater distance. And if he comes to Me walking, I will go to him at speed."*

Celebrating Allâh's praises means calling to one's attention the greatness of Allâh ﷻ under all the circumstances, whether this calling be from the mind, heart, self, verbal expression, or deed, and whether it be while standing, sitting, or in a reclining position, in working, contemplating Qur'ânic verses, listening to admonition, consulting Allâh's Jurisprudence, or performing a deed by which he seeks Allâh's rewards. The meaning or celebrating Allâh's praises was mentioned by Allâh on many occasions:

- About the intellectual and psychological meaning, the Noble Qur'ân says,

﴿ رِجَالٌ لَّا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَوٰةِ وَإِيتَآءِ الزَّكَوٰةِ ۙ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَـٰرُ ﴾

"Men whom neither trade nor sale (business) diverts them from the Remembrance of Allâh (with heart and tongue), nor from performing As-Salat (Iqmat-as-Salat), nor from giving the Zakat. They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection..." (An-Nûr, 37)

- As far as the heart is concerned, the Noble Qur'ân says,

﴿ الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴾

"Those who believed (in the Oneness of Allâh - Islamic Monothe-

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(1) *Al-Hadith Al-Qudsi* is what Allah has told to His Prophet ﷺ by inspiration or by a dream, or in sleep and the Prophet ﷺ in his own phraseology. (editor)

ism), and whose hearts find rest in the remembrance of Allâh: Verily, in the remembrance of Allâh do hearts find rest." (Ar-Ra'd, 28)

- About the verbal meaning, Allâh's Messenger, as quoted by Ibn Mâjah and Ibn Hibbân, says, "Allâh ﷻ says, *I will be with My bondman if he remembers Me, and verbalizes My remembrance*." At-Tirmidhi quoted 'Abdullâh Ibn Basrân as saying that a man said, "O Messenger or Allâh, the rulings of Islam are too abundant for me, so tell me about something to cling to." He said, *"Always keep your tongue sweetened by mentioning Allâh."*

- About deeds, the Noble Qur'ân says,

﴿ فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ فَٱنتَشِرُوا۟ فِى ٱلْأَرْضِ وَٱبْتَغُوا۟ مِن فَضْلِ ٱللَّهِ وَٱذْكُرُوا۟ ٱللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴾

"Then when the (Jumu'ah) Salat (prayer) is ended, you may disperse throughout the land, and seek the Bounty of Allâh (by working, etc.), and remember Allâh much: that you may be successful." (Al-Jumu'ah, 10)

- About the overall meaning, the Noble Qur'ân says,

﴿ إِنَّ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَءَايَٰتٍ لِّأُو۟لِى ٱلْأَلْبَٰبِ ۝ ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا سُبْحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ ﴾

"Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire." (Âl 'Imrân, 190-191)

The fact that the Remembrance of Allâh includes the recitation of the Noble Qur'ân, is established by Allâh's saying,

﴿ إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ﴾

"Verily We, it is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption)." (Al-Ḥijr, 9)

It includes asking questions about the religion and consulting scholars, is established by Allâh's ﷻ saying,

﴿ فَسْـَٔلُوٓا۟ أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴾

"So ask the people of the Reminder (Scriptures - the Taurat (Torah), the Injeel (Gospel)) if you do not know." (Al-Anbiyâ, 7) That the Remembrance is intended for worshipping Allâh, is established by Allâh's saying,

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ فَٱسْعَوْا۟ إِلَىٰ ذِكْرِ ٱللَّهِ ﴾

"O you who believe (Muslims)! When the call is proclaimed for the Salat (prayer) on the day of Friday (Jumu'ah prayer), come to the remembrance of Allâh (Jumu'ah religious talk (Khutbah) and Salat (prayer))..." (Al-Jumu'ah, 9)

Have you realized, my fellow educator, what is meant by the Remembrance of Allâh? Have you learnt that it is not limited to one case only, and that its meanings are not peculiar to certain rites? If you have realized this, then exert your utmost to raise your child on these meanings by contemplating the greatness of Allâh, fearing Him in private and public, while in one's residence and while travelling during peace and war, at home and at the market, when sleeping or awake, and so on, so that he may be among those whom Allâh meant by His saying,

﴿ إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَٰتُهُۥ زَادَتْهُمْ إِيمَٰنًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴾

"The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His verses (this Qur'an) are recited unto them, they (i.e. the verses) increase their Faith; and they put their trust in their Lord (Alone)..." (Al-Anfâl, 2)

e. Voluntary worship: this is established by Allâh's saying,

﴿ وَمِنَ ٱلَّيْلِ فَتَهَجَّدْ بِهِۦ نَافِلَةً لَّكَ عَسَىٰٓ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴾

"And in some parts of the night (also) offer the Salat (prayer) with it (i.e. recite the Qur'an in the prayer), as an additional prayer (Tahajjud optional prayer - Nawfil) for you (O Muhammad ﷺ) It may be that your Lord will raise you to Maqaman Mahmudan (a station of praise and glory, i.e. the honor of intercession on the Day of Resurrection.)" (Al-Isrâ, 79)

- It is also established by the saying of the Prophet ﷺ as reported by Al-Bukhârî and Muslim, *"And if he [i.e. My bondman] gets closer to Me a foot, I will get closer to him a yard, and if he gets closer to me a yard, I will get closer to him a much longer distance. And if he comes to Me walking, I will go to him at speed."*

Voluntary worship refers to worship other than the super-erogatory. It is performed on many occasions. It may be in order to remind you of its most important kinds in terms of pray and fasting, so that you may perform them yourself and teach to your family:

a. **The supererogatory prayer**: it includes,

1. The forenoon prayer: this is established by what Muslim quoted Allâh's Messenger ﷺ as saying, *"Any one of you may wake up with a deed of charity on every small bone in his body; it suffices for this to pray two rak'ahs in the forenoon."* Muslim quoted 'Âishah as saying, "Allâh's Messenger ﷺ used to pray four *rak'ahs* in the forenoon, and sometimes increased the number as he wished." The time for the forenoon prayer starts half an hour after sunrise until about an hour before noon.

2. The prayer of the ever-resorting: it is composed of six units of prayer after the sunset prayer, according to what Ibn Mâjah quoted the Prophet ﷺ as saying, *"Whosoever prays six rak'ahs*

after the sunset prayer and between which he does not say anything bad, they will be reckoned for him as the worship of twelve years." Two *rak'ahs* would suffice.

3. The two *rak'ahs* of greeting the mosque: Muslim related that Allâh's Messenger ﷺ said, *"If any of you enters a mosque, he should not sit down before be performs two rak'ahs."*

4. The two *rak'ahs* of the *Sunnah* after ablution: Al-Bukhârî related that Allâh's Messenger ﷺ said to Bilâl ﷺ *"Tell me about the best deed you did ever since you became a Muslim; I heard the sound of your footseps close to me in Paradise."* He said, "I did not do any deed better than that I never cleansed myself by day or night without praying while in this state of purity whatever Allâh willed me to pray."

5. The night prayer: At-Tirmidhi reported that Allâh's Messenger ﷺ said, *"The second best prayer is the night prayer."* The minimum for a night prayer is two *rak'ahs*, but there is no set maximum.

6. At-Tarâwîh prayer: optional night prayer in Ramadan. This is twenty *rak'ahs* with ten terminations (i.e. two *rak'ahs* at a time) every night of Ramadân, it can be prayed in congregation after the evening prayer. (1)

7. The prayer of invoking Allâh for guidance: it is two *rak'ahs* after which a person should make the supplication related by Jâbir as seen in Sahîh Al-Bukhârî: *"O Allâh, I invoke Your Guidance with Your knowledge and Your Omnipotence. I ask You of Your great Grace. You are Omnipotent, but I am helpless; You know but I do not: and You are the Knower of the Unseen. O Allâh, if you know that this matter is good for me in my religion, life, and in its consequences, so destine it for me, facilitate it for me, then bless it*

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(1) It can also be 8 *rak'ahs*. (editor)

for me. If you know that this matter is evil for me in my religion, life, and in its consequerces, so let it veer away from me, and let me veer away from it, and destine goodness for me wherever it may be, then make me satisfied with it." A person then names the matter in question in the place of the words "this matter" in the invocation, then he should do whatever he feels inclinded to do.

b. **Optional fasting**: it is established by what Muslim related quoting Allâh's Messenger ﷺ as saying,*"If a bondman fasts a day for the sake of Allâh, He will make this day separate between him and the Fire for seventy falls."* There are several kinds of fasting:

1. Fasting on the day of 'Arafah: Muslim related that Allâh's Messenger ﷺ said, *"Fasting the Day of 'Arafah is reckoned by Allâh to expiate the year before it and the year after it."*

2. Fasting *Tâsû'a and 'Âshûrâ*: these are the ninth and tenth days of Muharram, according to what Muslim related quoting Qatâdah that the Prophet ﷺ said, *"Fasting 'Âshûrâ is reckoned with Allâh to expiate the year before it and the year after it."*

3. Fasting six days in Shawwâl: Muslim related that Allâh's Messenger ﷺ said, *"Whosoever fasts Ramadân then follows this by fasting six days of Shawwal, it is like fasting conciously."*

4. Fasting the three 'white days':[1] At-Tirmidhi reported that Allâh's Messenger ﷺ said, *"If you fast three days in a month, then fast on the thirteenth, fourteenth, and fifteenth days."*

5. Fasting Mondays and Thursdays: At-Tirmidhi reported that the Prophet ﷺ used to fast them. When the Prophet ﷺwas asked about it, he said, *"Deeds are reviewed on Monday and Thursday, and I like that my deeds be reviewed while I am fasting."*

6. Fasting every other day: this is the way Dâwûd ﷺ used to fast,

(1) They are so called because the sky is lit by monlight on the nights of these days.

according to what Al-Bukhârî said quoting Allâh's Messenger ﷺ as saying, *"Fast a day and break your fast a day; this is the fasting of Dâwûd* (عليه السلام)*, which is the best "kind of fasting."*

These are the most important optional forms of worship which have been proven to be lawful according to the Prophetic *Sunnah*. So, be keen, my fellow educator, on setting a good example for your family by performing optional prayer and fasting in order that they may learn from you and follow your example. Then let this good example be followed by kind words and good admonition in calling for the virtue of optional and voluntary deeds.

F. Fearing Allâh (سبحانه وتعالى): this is established by Allâh's saying,

﴿ ٱلَّذِى يَرَىٰكَ حِينَ تَقُومُ ۝ وَتَقَلُّبَكَ فِى ٱلسَّٰجِدِينَ ﴾

"Who sees you (O Muhammad ﷺ) when you stand up (alone at night for Tahajjud prayers) ." (Ash-Shu'arâ, 219)

It is also established by His saying,

﴿ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ ﴾

"And He is with you (by His Knowledge) wheresoever you may be. And Allâh is the All-Seer of what you do." (Al-Hadîd, 4) and

﴿ إِنَّ ٱللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَىْءٌ فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ ﴾

"Truly, nothing is hidden from Allâh, in the earth or in the heavens." (Al 'Imrân, 5)

In this respect, the Prophet ﷺ says, *"Doing good means to worship Allâh as if you see Him; if you do not see him, He sees you."* The Prophet also says, as related by At-Tirmidhi, *"Fear Allâh wherever you are, and make a good deed follow a bad deed so that it may eliminate it, and deal with people with good manners."*

We learn from the sum-total of these Qur'ânic verses and Prophetic traditions that Islam cares much about the upbringing of the Muslim individual on the basis of fearing Allâh, both in public and in private, reckoning oneself, and being pious at all times.

When you, my fellow educator, behave like this with your child, and implant in the bottom of his heart the seeds of fearing Allâh, reckoning himself, being pious, and raise him on fearing Allâh when he works and on reckoning himself when he thinks, and experiencing pious feelings, he will be sincere to Allâh, the Lord of the worlds in all his states and deeds and in all his behavior. By so doing he will not do any deed except for the sake of winning Allâh's satisfaction.

These are the most important articles in the Islamic way of linking a Muslim spiritually, and forming him in belief and morals. It is certain that if a child is linked, from his early years, to the worship of Allâh in word and deed, and with reciting and contemplating the Noble Qur'ân, with frequenting mosques, with continually celebrating Allâh's praises, with performing voluntary worship, and with fearing Allâh, the child will inevitably become characterized by purity and goodness. He will be known for his belief and sincerity, will be fearful of Allâh and pious, and will be marked with a trace of submission to Allâh, the Lord of the worlds.

Third: the Intellectual Connection

This means linking the Muslim from the age of reason and discrimination, through his boyhood, youth, and manhood, with the system of Islam both as a religion and a state, with the teachings of Islam and the Qur'ân as a constitution and legislation, with the sciences of jurisprudence *(fiqh)* as a way and rulings, with Islamic culture as a spirit and an ideal, with Islamic heritage as a civilization, and with the methodology of the Islamic Call in both action and enthusiasm.

We have previously mentioned in the section on "The Responsibility for Intellectual Education" some suggestions for educators in raising their children intellectually. Now I am going to

summarize what I have previously written, and I will add some points, which are closely related to the points previouly dealt with. These points are given in order as follows:

1. The eternal nature of Islam and its being proper for every time and place.
2. Our forefathers did not achieve their might, power, and civilization except by cherishing Islam and applying the system prescribed by the Qur'ân.
3. Uncovering the Islamic civilization, which has been a lighthouse for the whole world, guiding mankind with its light, and quenching its thirst for knowledge throughout history.
4. Exposing the plans delineated by the enemies of Islam. These are: evil Jewish plans, brutal imperial plans, atheistic communistic plans, envious crusades.
5. Continually reminding of the fact that the nation of Islam will not restore its well-merited place unless it adopts Islam as a way and legislation, the Noble Qur'ân as a Constitution and rulings, and takes the following saying of 'Umar ﷺ as a motto, "We are people whom Allâh has endowed with might by means of Islam. No matter how hard we try to seek might by a means other than the one Allâh has endowed us with, Allâh will cause our humiliation."
6. Continual reminding of the fact that the backwardness, disunity, and division which have afflicted the whole International Islamic community, and this imperial Jewish dominion which has imposed itself on Palestine and Al-Aqsâ Mosque is nothing but a consequence of the Muslims, leaving the way of Allâh and failing to carry out His Commandments.
7. Continual reminding that the future is for Islam, regardless of how hard the enemies conspire and the disbelievers plan. This is

established by the authentic Prophetic *Hadîth* reported by Imâm Aḫmad, *"The first stage of your religion is Prophethood and mercy, which last with you as long as Allâh wills it to last. Then Allâh ﷻ will lift it. Then there will be a Caliphate following the way of Prophethood, which lasts as long as Allâh wills it to last, then Allâh ﷻ will lift it. Then there wil be unjust rule, which will last as long as Allâh wills it to last, then Allâh ﷻ will lift it. Then there will be compulsory rule, which will last as long as Allâh wills it to last, then Allâh ﷻ will lift it. Then there will be a Caliphate following the way of Prophethood, applying the Prophet's Sunnah to people. Islam will be firm in the land, so that the dweller in heaven and the dweller on the earth will be satisfied. Heaven will not leave a land without pouring heavy rain on it, and the earth will not withhold any plant or blessings but will give all of them forth."*

What we infer from this *Hadîth* is that it is now the turn of compulsory rule, the token for which is the many coups which bring those who have led them to rule regardless of the opinion and will of the people. These dictatorships were started by Ata Turk in Turkey then followed one another in every place. However, the promising evidence for Islamic awakening denotes that this will not last for long, and the day will come when the Caliphate will follow the way of Prophethood. Let us hope that this will come true soon, Allâh willing.

8. Continual warning against pessimism which says, "Everything has come to an end and we have failed", and "Stay at home; Work and glory are of no benefit." The Noble Qur'ân warns us from this impeding group when it says,

﴿ قَدْ يَعْلَمُ ٱللَّهُ ٱلْمُعَوِّقِينَ مِنكُمْ وَٱلْقَآئِلِينَ لِإِخْوَٰنِهِمْ هَلُمَّ إِلَيْنَا ۖ وَلَا يَأْتُونَ ٱلْبَأْسَ إِلَّا قَلِيلًا ﴿١٨﴾ أَشِحَّةً عَلَيْكُمْ ۖ فَإِذَا جَآءَ ٱلْخَوْفُ رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَٱلَّذِى يُغْشَىٰ عَلَيْهِ مِنَ ٱلْمَوْتِ ۖ فَإِذَا ذَهَبَ ٱلْخَوْفُ سَلَقُوكُم بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى ٱلْخَيْرِ ۚ أُو۟لَٰٓئِكَ لَمْ يُؤْمِنُوا۟ فَأَحْبَطَ ٱللَّهُ أَعْمَٰلَهُمْ ﴾

"Allâh already knows those among you who keep back (men) from fighting in Allâh's Cause, and those who say to their brethren "Come here towards us," while they (themselves) come not to the battle except a little, Being miserly towards you (as regards help and aid in Allâh's Cause). Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death; but when the fear departs, they will smite you with sharp tongues, miserly towards (spending anything in any) good (and only covetous of booty and wealth). Such have not believed. Therefore Allâh makes their deeds fruitless..." (Al-Ahzâb, 18-19)

The Messenger ﷺ warns us against this group of hinderers which impedes the political and struggling progress of Muslims. He says, "*Whosoever says, mankind have become a weak is the first one who deserves to be so destroyed.*" You should, fellow educator, teach these facts to your family day and night and should continually remind them so that all may move towards Islam with an enthusiastic optimistic spirit, high aspirations, and firm believing hearts.

Among the ways that link your child with Islam intellectually and emotionally is listening to enlightening orations, valuable, sophisticated lectures, and good historical plays. So, be keen, my fellow educator, to choose the appropriate mosque where you perform the Friday Congregational prayer, to choose the proper place to listen to lectures, and to choose the right place to watch plays. These are the most important means which I suggest to you, to link your child intellectually, and prepare him in terms of creed and belief.

Fourth: the Social Connection

The social connection is such that the educator should exert his utmost to link the child from the age of discretion to comprehend the essence of things, with a righteous, clean, social environment,

form which he acquires cleansing for himself, purity for his heart, consolidation for his belief, useful knowledge for his mind, healthy, good manners for his body, Islamic enlightenment for his intellect, sincere struggle for the sake of his call to Islam, divine light for his spirit, and believing enthusiasm for his religion.

But what is this righteous social environment which helps a child acquire these noble attributes, and makes him that righteous, enlightened, and ideal? In my opinion it can be realized through three connections:

I. Linking the child with the guide.

II. Linking the child with righteous company.

III. Linking the child with the call and callers to Islam.

I. Linking the Child with the Guide

If the child is linked with a righteous, sincere guide, who understands the authentic sources of Islam, who struggles for it, applies its rulings, commands, and prohibitions, and who fears no blame as a result of his following what is right, no two people would disagree that this child will be perfect in belief and morals, he will also be mature intellectually, will be able to struggle and call to the way of Allâh, and will be generally raised on firm belief and sound Islam. However, if we look around, right and left, and triy to examine the conditions of those who undertake guidance and raising souls, what do we find?

Unfortunately, we will find that most of them give their pupils a distorted negative picture of Islam or offer a certain aspect of it, neglecting others. Some examples of delineating a negative picture of Islam are the following sayings:

- Islam does not have a system of government.

- A good Muslim should not be engaged in politics.

- If you saw your guide in a sinning state, you should think that it is

obedience to Allâh.

- If the follower does not approve of everything said by his guide, even of an evil thought, then he is not keeping the pledge to him, besides other similar sayings which are in contradiction with Allâh's law and the system of Islam.

Here are some examples of those who command a certain aspect of Islam at the expense of others:

- Some concentrate their orientation and care on reforming and cleansing the soul, but neglect the duty of commanding goodness and preventing evil, and fighting injustice and the unjust.
- Some care about an Islamic appearance regarding the spirit and worship but neglect action and Islamic unity for the sake of establishing the Rule of Allâh on earth.
- Some aim all their concern on the conveyance of the Call to Allâh ﷻ, but do not care at all about any movement, activity, or deed that may lead to establishing the State of Islam. However, we should bear in mind that Islam is an integral whole, and that its legislative rulings do not lend themselves to division and separation. Allâh ﷻ says,

﴿ أَفَتُؤۡمِنُونَ بِبَعۡضِ ٱلۡكِتَٰبِ وَتَكۡفُرُونَ بِبَعۡضٖۚ فَمَا جَزَآءُ مَن يَفۡعَلُ ذَٰلِكَ مِنكُمۡ إِلَّا خِزۡيٞ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۖ وَيَوۡمَ ٱلۡقِيَٰمَةِ يُرَدُّونَ إِلَىٰٓ أَشَدِّ ٱلۡعَذَابِۗ ﴾

"Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment." (Al-Baqarah, 85)

A guide abiding by Divine Commands and a sophisticated enlightened scholar is the one who delineates an integrated picture of Islam. According to the Religion of Allâh he is not permitted to withhold his knowledge, remain silent about what is right, overlook any evil, be lenient about a duty, distort the Words of Allâh, fear

any human being, show favoritism to anyone with power or authority, or is silent about an improper saying about Allâh. If he did anything of this, he would be concealing the Signs and Guidance of Allâh, and will even be among those whom Allâh does not look at or cleanse on the Day of Judgment. Rather, he will be among those whom Allâh and the people will curse. Allâh ﷻ says,

﴿ إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلْنَا مِنَ ٱلْبَيِّنَٰتِ وَٱلْهُدَىٰ مِنۢ بَعْدِ مَا بَيَّنَّٰهُ لِلنَّاسِ فِى ٱلْكِتَٰبِ ۙ أُو۟لَٰٓئِكَ يَلْعَنُهُمُ ٱللَّهُ وَيَلْعَنُهُمُ ٱللَّٰعِنُونَ ﴿١٥٩﴾ إِلَّا ٱلَّذِينَ تَابُوا۟ وَأَصْلَحُوا۟ وَبَيَّنُوا۟ فَأُو۟لَٰٓئِكَ أَتُوبُ عَلَيْهِمْ ۚ وَأَنَا ٱلتَّوَّابُ ٱلرَّحِيمُ ﴾

"Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allâh and cursed by the cursers. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful." (Al-Baqarah, 159-160)

The Messenger ﷺ has warned of Hellfire, anyone who withholds knowledge that is religiously useful or who remains silent about the violation of a right that is well-established by the Religion. Ibn Mâjah quoted Abû Sa'îd Al-Khudri as saying that Allâh's Messenger ﷺ said, *"Whoever withholds knowledge with which Allâh benefits people in the matter of Religion, Allâh will bridle him on the Day of Resurrection with a bridle of fire."*

Sincere guides and scholars who have, in the past, shouldered the responsibilty of leading reformation, education, guidance, and cleansing themselves enjoyed, in fact, a great deal of perfect Islamic understanding, and were characterized by a great deal of fear of Allâh and piety, and abided by the Islamic way, which is the Book of Allâh and the *Sunnah* (traditions) of His Prophet ﷺ. They also presented a true picture of Islam in their social conduct, their Islamic understanding, their mission of guidance, and their

educational orientation. They never remain silent about any evil which they thought was their duty to change, never overlooked a right which they thought was useful to speak about, and never fell behind any holy struggle when the need arose. Their abiding by jurisprudence and the Noble Qur'ân and the *Sunnah*, let us listen to what the major guiding Imâms and scholars have to say:

- The knowledgeable scholar Imâm Shaikh Abdul-Qâdir Al-Kîlânî says in his book *Al-Fath Ar-Rabbânî*, p. 29: "Every fact that is not compatible with Jurisprudence is a heresy. Flee to Allâh ﷻ with the two wings of the Book and the *Sunnah*. Go to Him with your hand in the hand of the Messenger ﷺ."
- Imâm Sahl At-Tastarî says, "The principles of our way are seven: abiding by the Book, following the *Sunnah*, eating what is lawful, preventing harm, avoiding wrongdoing, adhering to repentance, and giving everyone his due."
- Abul-Yazîd Al-Bastâmî says, "If you look at a man who was given blessings until he achieved ascendancy, do not become dazzled, and try to get to know him in the face of the commands of Allâh and His prohibitions, observing the Bounds of Allâh, and commitment to *Sharî'ah* regulation. As for the stand in raising the banner of truth, against untruth, and the Holy struggle in the way of Allâh, let us listen to the noble words of those great scholars from among the leading masters of guidance regarding their noble struggle in *Jihâd* and calling for the words of Allâh and educational reformation.

Here the eminent scholar Abû Zahrah says about Imâm As-Sunûsî, "When Imâm As-Sunûsî started reformation among Muslims he began by having *murîdîn* (adherents) oriented towards *Jihâd* (striving) by practicing javelin throwing. In this way they kept assailing the Italians for over twenty years at a time when the Ottoman Empire failed to do so.

Again, the eminent scholar Abû Ḫasan An-Nadawî in his book *"Rijâl Ad-Deen wa Ad-Da'wah fi Al-Islam"* (Thinkers and Callers in Islam) speaks about the great scholar Shaikh Abdul-Qâdir Al-Jîlânî saying, "His followers were over 70,000; and over 5000 Jews and Christians embraced Islâm through his endeavor; and over 100,000 avowed repentance to Allâh through his preaching. His successors and disciples also followed his footsteps in education and missionary work, with the result of reviving the spirit of *Jihâd* (striving), and salvation from decadence, and liberation from foreign rule."

Another instance of memorable advocates of religious guidance is the great Turkish scholar and leader Shaikh Sa'îd An-Nawrasi, whose surname is Badi'-uz-Zamân ﷺ. This leader began to see that some of his students and disciples became servile towards him, as a personification of all religious values, so much that he admonished them, saying, "Never try to imagine that the truth I call you to is my personal capability. That truth really emanates from the sacred Book of Allâh; and I am simply a mere guide to the favors of the All Merciful Allâh, Exalted be His Name. Let all of you know that I am not infallible."

So educators have to look out for such eminent scholars who are of similar standards of excellence and try to seek their trust and guidance for your youth to make sure that they obtain a complete understanding of religious duties that help them to adopt the noble principles of Islâm and the true example of our forefathers and without any personal traits of the caller himself.

Thus we have to beware of leaving our children to be misled by those pretentious callers, and ignorant sufists, and gangs of hypocrites, and how many such pretenders there are today! So a leader who claims infallibility for himself, or who asks his disciples for confession, is an ignorant impostor. Similarly, a caller who

ignores the guidance from the Noble Qur'ân and *Sunnah*, or who does not clearly inform his followers of the dividing lines between obedience and sins is also an ignorant impostor. Also a caller who keeps any religious information, or limits his teachings of Islâm to some religious forms of worship, ignoring important areas like systems of government and *Jihâd* is also an ignorant impostor.

Finally, a caller who acts hypocritically towards rulers, and is always in wait of personal favors from them, is also an ignorant impostor.

II. Linking the child with righteous company

One of the important factors in religious, ethical, social, and psychological education is the companionship of good people that provide children with the right attitude, useful knowledge, and high ethical standards. So educators have to make sure to balance between religious orientation and good companionship, since the lack of such integration leads to serious danger.

The first of these dangers is duality in orientation.

The second is behavioral deviation.

By duality I mean that if the child is brought up from an early age in a religious atmosphere and then is accompanied by others who are not adequately oriented towards similar religious goals, would consequently waver between right and wrong, ending in bewilderment leading to psychological conflict.

What I mean by behavioral deviation is that when the child sees that his educators offer him radically different orientation from what he finds with other groups that are less religiously committed, he begins self-questioning which leads to bewilderment. So integration between religious orientation and righteous companionship is essential for the child's healthy ethical and psychological personality. Here the educator has to make sure to provide the child with these four types of righteous companionship:

1. Family
2. Local
3. Mosque
4. School or job

1. Companionship Within the Family

This refers to the companionship of brothers, sisters, and relatives for these are the first group with which the child comes in contact. So, it is natural that the child begins to acquire habits from them. So, the educators have to watch the behavior of these companions to make sure of their orientation. Here the older sibling, as is well known, is usually the exemplar both in right and wrong, and thus the influence is great on the younger members of the family. So it is very important that such companionship is under close supervision so as to protect children from any possible deviation. Together with this, educators have to be selective in children's companionship by keeping it in the sphere of righteous members of the family, to make sure that companionship helps towards highly ethical behavior on the part of the younger children. In the absence of such righteous members, educators have to advise the older (deviant) generation to keep away from the younger children; and then righteous companionship outside of the family has to be sought.

2. Local Companionship

It is a well-known fact that many among the younger generation are far from being well-behaved, as seen and heard from their modes of treatment to others of the same generation as well as to older people. They use abusive language and other forms of bad behavior. So educators have to choose the right companionship for children from among neighbors, who would keep them company while going to mosques, physical activities, and innocent play.

3. Companionship at the Mosque

Here I think it is pertinent to mention that the mosque and local companionship is strongly desirable, for little will be gained by local companionship itself, without the mosque as the center of such friendship, for as we know, the mosque is the main place to worship Allâh. Here also there should be constant encouragement for the children to get into the habit of frequenting the mosques of Allâh for regular prayers, reciting the Qur'ân and for religious education.

4. Companionship at School or at Work

Again, here educators are of course aware that schools in many countries have become a fertile field for devious ideas, false philosophies, and unconventional ethical values.

These imported ideas seem to have the sole aim of spreading agnosticism and fighting against Islam by groups of students who have adopted these ideas in the form of the sects and parties with which they are affiliated. Some feminine groups have no aim except to attack the modest dress of the Muslim woman, sometimes under the pretext of emancipation of women or falsely claiming equality between men and women. Schools are not free from such deviations, and few school educators adopt correct ethical values and sound educational concepts.

So educators, in the face of all such deviations, have to try hard to save their children, during these periods of their growth, by the careful choice of righteous school communities starting from the primary, secondary, and continuing up to the university stage. It would be preferable that such school communities be the same as those that the young were attached to in their local and mosque communities.

Another aspect of child education is that of raising female children. Since girls are emotioal sensitive and more naturally inclined towards novelty, these may be the cause of deviation

from the right path, and veering away from sound judgment, which leads to grave consequences. So girls should have a greater share of their parents' and educators' attention than boys, to make sure of their righteous upbringing. Some of the best ways to raise girls is to encourage them to join Islamic female organisations and male friends of righteous girls of the same age group. Since such organisations are not easily found, more care should be taken of girls.

The same precautions have to be taken in job communties, for some of these institutes have so many worthless companions who may have embraced atheist or communist ideas. Here Islam insists on careful choice of the jobs and institutions for our young, where they have righteous companionship. In such good companionship, advice is given when a member of this community is about to falter, and help towards the right path is offered. Here we have these noble words of Allâh ﷻ:

﴿ وَيَوْمَ يَعَضُّ ٱلظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَٰلَيْتَنِى ٱتَّخَذْتُ مَعَ ٱلرَّسُولِ سَبِيلًا ﴿٢٧﴾ يَٰوَيْلَتَىٰ لَيْتَنِى لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا ﴿٢٨﴾ لَّقَدْ أَضَلَّنِى عَنِ ٱلذِّكْرِ بَعْدَ إِذْ جَآءَنِى ۗ وَكَانَ ٱلشَّيْطَٰنُ لِلْإِنسَٰنِ خَذُولًا ﴾

"And (remember) the Day when the Zalim (wrong-doer, oppressor, polytheist) will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger (Muhammad ﷺ) "Ah! Woe to me! Would that I had never taken so-and-so as a Khalîl (an intimate friend)! "He indeed led me astray from the Reminder (this Qur'an) after it had come to me. And Shaitan (Satan) is to man ever deserter in the hour of need." (Al-Furqân, 27-29)

Once more we read these words:

﴿ قَالَ قَرِينُهُۥ رَبَّنَا مَآ أَطْغَيْتُهُۥ وَلَٰكِن كَانَ فِى ضَلَٰلٍۭ بَعِيدٍ ﴾

"His companion (Satan - devil) will say: "Our Lord! I did not push him to transgress, (in disbelief, oppression, and evil deeds) but he was himself in error far astray." (Qâf, 27)

Again, we read these words:

﴿ ٱلْأَخِلَّآءُ يَوْمَئِذٍۭ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا ٱلْمُتَّقِينَ ﴾

"Friends on that Day will be foes one to another except Al-Muttaqin (pious) - (see V.2:2). (Az-Zukhruf, 67)

We also read the *Hadith*, narrated by At-Tirmidhi, saying, "*A person adopts the religion of his close friend; so let everyone of you look carefully for whoever he is taking as a close friend.*"

III. Linking the Child with the Call and those who Call to Allah

One of the basic factors of the healthy development of the personality of the young is to relate them to the Mission of Islam and its callers, for that helps him to embrace the call to Allâh, steadfastness, and perseverance in the call for truth. This results in persistent endeavor that knows no hindrance or obstacles. But how do we educate children to be callers and what are the stages of achieving this goal?

1. Psychological Preparation

The materials presented to the young have to transmit the true picture about prevalent backwardness of the Muslim world, its loss of morality, and the common attitude of recklessness and despair on the part of the majority of its population. The young should also be acqainted with the aggressive attitudes of Zionism and imperialisim and their incessant conspiracies.

2. Lessons from Islamic History

Such lessons inculcate the glory of the past and the need for revival. This instills in their minds the need for missionary work and the readiness for sacrifice, regardless of the obstacles.

Our history tells us that even after the death of the Messenger ﷺ, and at the beginning of the Caliphate of Abû Bakr ﷺ, pagan tribalism began to re-appear, and many Arabs apostacized, some

of whom refused to pay the Zakâh (poor-dues), while others stopped performing prayers. So, Abu Bakr took upon himself to fight those who had apostacized; he even severely reprimanded Umar, who was not as resolute as Abû Bakr, who said, "As a potentate in pagan times, now become cowardly in Islam! By Allâh I am going to fight those apostates as long as I am able to hold a sword in my hand! By Allâh, I shall definitely fight those who stop performing prayers or stop giving Zakâh." Thus, Abu Bakr was able, through this courageous attitude, to save the world to Islam and restore unity and stability.

We also learn from our history that when the Crusaders occupied a great deal of Muslim lands and captured Jerusalem for about a century, we find Ṣalâh Ad-Deen (Saladin) rising up to consolidate the Muslim State and beat the Crusaders at the Battle of Ḥiṭṭîn.

Of course the most noble exemple is that of Prophet himself who came with the Noble Message for all humanity. His Companions fought in the way of Allâh and sacrificed nobly for the cause of Islam. Then we also have such illustrious leaders like Al-Ḥasan Al-Baṣrî, Al-'Izz Ibn Abdus-Salâm, Mundhir Ibn Sa'îd, Aḥmad Ibn Ḥanbal, Abû Ghayyâth Az-Zâhid, Imâm Ḥasan Al-Bannâ, Sayyid Quṭb, among so many others.

3. The Noble Call to Allâh

Educators should clarify for the young the great reward for those who call to Allâh and His Eternal Message. The nobility of the callers is emphasized in these noble words:

﴿ كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ ﴾

"You (true believers in Islamic Monotheism, and real followers of Prophet Muhammad ﷺ and his Sunnah) are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-

Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allâh." (Âl 'Imrân, 110)

Thus the callers are prosperous and triumphant in the present life and in the Hereafter,

﴿ وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى ٱلْخَيْرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ ۚ وَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴾

"Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful." (Âl 'Imrân, 104)

Again the callers are the fairest good doers,

﴿ وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَآ إِلَى ٱللَّهِ وَعَمِلَ صَـٰلِحًا وَقَالَ إِنَّنِى مِنَ ٱلْمُسْلِمِينَ ﴾

"And who is better in speech than he who (says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and) invites (men) to Allâh's (Islamic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." (Fussilat, 33)

So, the young are made to understand that callers to Allâh are rewarded for their good deeds, as well as the good deeds of their followers, without any part of their own rewards being diminished, for the Prophet ﷺ said, *"Anyone who calls to guidance will have, besides his own reward, the reward of all those who follow him, without any diminishing of the reward of the followers."*

4. The Precepts of the Mission

Educators have to elucidate the precepts of the Mission. Such principles present the correct way to proclaim the Mission without deviation or loss of insight. These precepts may be summed up as follows:

i. The caller should be well qualified so as to make sure that his message is in conformity with the *Sharî'ah* of Islam. Here we

have the Revelation from Allâh,

﴿ قُلْ هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَ ﴾

Say: "Are those who know equal to those who know not?" (Az-Zumar, 9)

ii. Again there should be conformity between what the caller says and what he actually does, for then the response on the part of the followers will be more forthcoming, although many are those who can achieve such happy conformity, and how foolish are those who ask others to be righteous and forget about themselves. How true are the words of Allâh,

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ۝ كَبُرَ مَقْتًا عِندَ ٱللَّهِ أَن تَقُولُوا۟ مَا لَا تَفْعَلُونَ ﴾

"O you who believe! Why do you say that which you do not do? Most hateful it is with Allâh that you say that which you do not do." (As-Saff, 2-3)

iii. There should be consensus about what is prohibited, or else the general public may become confused psycologically and socially, especially in matters which should be decided only by eminent Imâms and jurists. So, it has been said of old, "Anyone who imitates a scholar, will be safe when he meets Allâh."

iv. The fight against prohibitions should be gradual, resorting firstly to giving advice, then reprimanding, then changing with the hand, and this represents the height of wisdom. Thus Allâh ﷻ says,

﴿ وَمَن يُؤْتَ ٱلْحِكْمَةَ فَقَدْ أُوتِىَ خَيْرًا كَثِيرًا ﴾

"He grants Hikmah to whom He pleases, and he, to whom Hikmah is granted, is indeed granted abundant good." (Al-Baqarah, 269)

v. Good manners are also an essential prerequisite for calling people to Islam, for a good word is capable of producing a

positive response. So true are the words of Allâh,

﴿ ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ ﴾

"Invite (mankind, O Muhammad ﷺ) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Qur'an) and fair preaching" (An-Nahl, 125)

vi. Endurance should also be one of the essential traits of a caller, especially in the face of ignorance, ridicule, and arrogance.

5. Practical Application

At this stage, educators should try to entrust the children to reliable callers who teach them the principles of the Mission. Then comes the role of individual young callers to practice calling for piety and reform on their own. Finally there comes the role of the educator or guide to see what the young callers have achieved.

Fifth: Sport

One of the most useful means laid down by Islam that disciplines individuals physically and increases good health is to make them spend their spare time in doing hard work and practicing military and sporting activities whenever possible.

This is due to the fact that Islam with its tolerant principles and lofty teachings, simultaneously gathers both seriousness and innocent play, harmonizes between the requirements of the soul and needs of the body, and pays due attention to educating the body as well as to healing the soul. As soon as he is old enough to comprehend things precisely, the child deserves attention to be paid to his health and physical formation. Moreover, he deserves all the attention that can be paid to whatever is healthy for his body, and might and the vitality and energy of his body. Ther are three reasons for this:

- He has a lot of leisure time.

- To protect him from disease.
- To get him accustomed, from his early years, to sporting practices and acts of *Jihâd.*

Here, dear educator, we present to you some glimpses at the honored texts showing Islâm's outstanding care for physical education and military preparation:

- Allâh ﷻ says,

﴿ وَأَعِدُّوا لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ ﴾

"And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten the enemy of Allâh and your enemy..." (Al-Anfâl, 60)

- Imâm Muslim narrated that Allâh's Messenger ﷺ said, *"A strong believer is better and more loved by Allâh than a weak believer."* Al-Bukhârî also narrated that the Prophet ﷺ once passed by a group of Banû Aslam who were competing in archery in the market. He encouraged them, saying, *"Shoot, O sons of Ismâîl; your father was an archer. Shoot and I am with Banû of so and so.* One of the two parties stopped shooting. The Prophet ﷺ asked them: *Why don't you shoot?* They answered: How dare we shoot while you are with them? The prophet ﷺ said, *"Shoot and I am with you all (both parties)."*

It is clear through such texts that Islam legalized practicing *Jihâd* exercises and sporting games such as wrestling, running, swimming, archery and horseback riding, for the Muslim community to acquire the appropriate means of dignity, victory and sovereignty, and to get its followers, individuals as well as groups, disciplined in strength and *Jihâd.* This is to carry out the words of Allâh ﷻ that read:

﴿ وَأَعِدُّوا لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ ﴾

"And make ready against them all you can of power, including

steeds of war (tanks, planes, missiles, artillery) to threaten the enemy of Allâh and your enemy..." (Al-Anfâl, 60)

No one can dispute the fact that when the enemies of the Muslims know that the Muslim community has prepared itself militarily, accomplished its faith and sound psychological stature and is determined to strive in the cause of Allâh, they (enemies of Muslims) undoubtedly are defeated from within by their anxious, fearful, and weak souls even before they taste defeat in the battlefields of *Jihâd*. This is what may be termed today as "Armed Peace." Also, it may be what the Prophet ﷺ referred to in his saying: *"I was given victory by fear at one month's march."*

Getting the child to be active in sport cannot be fruitful or even satisfactory unless it is practiced in accordance with the method prescribed by Islam. To all educators we introduce landmarks of this method and its prescribed boundaries:

1. Making a Balance

It is not acceptable that sports are practiced at the expense of other duties that must be observed and accomplished by the child. He may busy himself most of the time in playing football, mastering wrestling, swimming or practicing archery at the expense of the right of Allâh in terms of worship, or the right of his own self in terms of seeking knowledge, or the right of his parents to be obeyed and righteously dealt with, or the right of his religion (Islam) to be propagated and conveyed to all people. Therefore, sport should be a subsidiary activity with the child and should be mild and moderate, striking a balance between it and other duties. This emanates from what the Prophet ﷺ said to 'Abdullâh Ibn 'Amr Ibn Al-'Âṣ, *"Allâh has a right over you; your body has a right over you; your family has a right over you; so, give everyone his due right."*

2. Observing the Bounds of Allâh

One who shoulders the resposibility of educating the child should observe the following:

A. The child's training suit should cover the part of his body from the navel to beneath his knees. Imâm Al-Bukhârî in his **History,** Imâm Aḥmad, and Al-Ḥâkim narrated that the Prophet ﷺ passed by Ma'mar (one of the Companions) and saw his thighs uncovered, so he said, *"O Ma'mar, cover your thighs, for the thigh is part of your private parts."*

B. Physical exercises should be practiced in public places due to what has been narrated by 'Âishah, Mother of the Believers, who said, *"He who believes in Allâh and the Last Day, must not be seen in suspicious places."*

C. Encouragement of sporting excellence should be with legal bets only as narrated by compilers of the *Sunan* and Imâm Aḥmad on the authority of the Prophet ﷺ who said, *"No betting is there in other than racing but camels, horses, or archery."*

We may conclude from this Prophetic *ḥadîth* that legal betting may incur two conditions: first, bets are made in training on the means used in fighting and acts of *Jihâd* such as racing on the mount of camels, horses, shooting arrows, or modern means of war. Second, the reward declared for winning should be offered either by someone other than the two competitors or only one of them.

3. Declaring a Good Intention (*Niyyah*)

The instructor who undertakes the responsibility of disciplining the child and his physical and psychological welfare should remind the child that whatever he does as physical exercises and military and martial activities is intended to strengthen him in all respects and to implement within himself the saying of the

Prophet ﷺ that reads, *"The strong believer is better and more loved by Allâh than the weak believer."*

Dear educator! You should realize that declaring a good intention is not only for sporting exercises and training in *Jihâd* rather, it encompasses all vital activities and permissible bodily pleasures such as eating, drinking, sleeping, going out on picnics and enjoying all good pleasures. If any Muslim performs all these activities with the intention of obeying the Ordinances of Allâh, his activities due to that intention become acts of worship which make a Muslim come closer to Allâh ﷻ.

2. The Principle of Warning

If we read Allâh's Book, the Noble Qur'ân, and the *Sunnah* of the Prophet ﷺ, we find that the manner of warning against evil and uncovering falsehood is clearly shown in many Qur'ânic verses and Prophetic *Hadîths*. Among these Qur'ânic verses and Prophetic *Hadîths* are the following:

In *Surah* Al-Isrâ, Allâh ﷻ says:

﴿ لَّا تَجْعَلْ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا ﴾

"Set not up with Allâh any other ilah (god), (O man)! (This verse is addressed to Prophet Muhammad ﷺ but its implication is general for all mankind), or you will sit down reproved, forsaken (in the Hell-fire)." (Al-Isrâ, 22) And,

﴿ وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ ٱلْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴾

"And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty." (Al-Isrâ, 29) And,

﴿ وَلَا تَقْرَبُوا۟ ٱلزِّنَىٰٓ ۖ إِنَّهُۥ كَانَ فَٰحِشَةً وَسَآءَ سَبِيلًا ﴾

"And come not near to unlawful sexual intercourse. Verily, it is a Fahishah (i.e. anything that transgresses its limits: a great sin), and an evil way (that leads one to Hell unless Allâh forgives him)." (Al-Isrâ, 32)

The Prophet ﷺ said, *"Beware of telling lies, for telling lies is contrary to belief."* Narrated by Ahmad and Compilers of the *Sunan*; and said, *"Beware of making many oaths as this renders one as hypocrite and then invalidates (all his deeds)."* Narrated by Muslim who said, *"Beware of suspicion as suspicion is (amongst) the most obscene lies."*

Of course, there are many other Qur'ânic verses and Prophetic *Hadîths* that warn against perpetrating evil and mischief. O educator! following are some of the most important warnings:

First: Warning Against Apostasy

By apostasy we mean: a Muslim renegades from the religion that was approved and chosen for him by Allâh and embraces another religion or faith that contradicts the *Sharî'ah* of Islam. Apostasy has many aspects:

A. One of the aspects of apostasy is advocating slogans that make a Muslim deviate from taking Allâh as his only end and the only One Who deserves to be worshiped or make him deviate from holding Islam as his goal and aim. This sort of apostasy encompasses many cases:

i. One may advocate the slogan of Nationalism making it an aim and end to which he calls others. He strives for it. This is part of the Pre-Islamic practices that the Prophet ﷺ warned in his saying that reads: *"He who calls others to group chauvinism does not belong to us; he who fights for the sake of group chavinism does not belong to us; and he who dies upholding group chauvinism does not belong to us."* Reported by Abû Dâwûd

ii. One who advocates Patriotism and holds it as his aim and end for the sake of which he calls others, and strives.

iii. One who advocates the slogan of Humanitarianism without taking heed of the fact that Allâh has ordered him to try to guide all mankind to the straight path and to become acquainted with all peoples.

B. Among other aspects of apostasy is to offer loyalty, submission, and obedience to other than Allâh. Allâh ﷻ says,

﴿ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُوْلَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ ﴾

"And whosoever does not judge by what Allâh has revealed, such are the Kafirun (i.e. disbelievers - of a lesser degree as they do not act according to Allâh's Laws)." (Al-Mâ'idah, 44) And,

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ ٱلْيَهُودَ وَٱلنَّصَٰرَىٰٓ أَوْلِيَآءَ ۘ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴾

"O you who believe! Take not the Jews and the Christians as Auliya' (friends, protectors, helpers), they are but Auliya' of one another. And if any amongst you takes them (as Auliya'), then surely he is one of them. Verily, Allâh guides not those people who are the Zalimun (polytheists and wrong-doers and unjust)." (Al-Mâ'idah, 51)

C. Among the aspects of apostasy is to dislike some ritual or any practice assigned by Islam, as in the case of one who may say "I dislike fasting for it retards the Community' s economy." Another may say, "I dislike the monetary system of Islam for it prohibits usury" or the like. Concerning these people, Allâh says in His Noble Qur'ân,

﴿ وَٱلَّذِينَ كَفَرُوا۟ فَتَعْسًا لَّهُمْ وَأَضَلَّ أَعْمَٰلَهُمْ ۝٨ ذَٰلِكَ بِأَنَّهُمْ كَرِهُوا۟ مَآ أَنزَلَ ٱللَّهُ فَأَحْبَطَ أَعْمَٰلَهُمْ ﴾

"But those who disbelieve (in the Oneness of Allâh - Islamic Monotheism), for them is destruction, and (Allâh) will make their deeds vain. That is because they hate that which Allâh has sent down (this Qur'an and Islamic laws, etc.); so He has made their deeds fruitless." (Muhâmmad, 8-9)

D. Among the elements of apostasy is the act of mocking something or a given ritual of Islam. Allâh ﷻ says,

﴿ وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلْ أَبِٱللَّهِ وَءَايَٰتِهِۦ وَرَسُولِهِۦ كُنتُمْ تَسْتَهْزِءُونَ ۝٦٥ لَا تَعْتَذِرُوا۟ قَدْ كَفَرْتُم بَعْدَ إِيمَٰنِكُمْ ﴾

"If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allâh (glorified and exalted be He), and His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger ﷺ that you were mocking?" Make no excuse; you disbelieved after you had believed." (At-Tawbah, 65-66)

E. Among the elements of apostasy is to declare what Allâh has made prohibited as lawful, and what Allâh has made lawful as prohibited. Allâh ﷻ says,

﴿ وَلَا تَقُولُوا۟ لِمَا تَصِفُ أَلْسِنَتُكُمُ ٱلْكَذِبَ هَٰذَا حَلَٰلٌ وَهَٰذَا حَرَامٌ لِّتَفْتَرُوا۟ عَلَى ٱللَّهِ ٱلْكَذِبَ إِنَّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ لَا يُفْلِحُونَ ﴾

"And say not concerning that which your tongues put forth falsely: "This is lawful and this is forbidden," so as to invent lies against Allâh. Verily, those who invent lies against Allâh will never prosper." (An-Nahl, 116)

F. Among the elements of apostasy is to believe in part of the religion of Islam while disbelieving in another. So one may believe that Islam is mere acts of worship, and disbelieves that it is a complete system and legislation for the whole life; or may believe that Islam advocates spiritual, moral, and educational aspects only, and disbelieves in the other aspects such as the social, economic, or political systems. Allâh ﷻ says,

﴿ أَفَتُؤْمِنُونَ بِبَعْضِ ٱلْكِتَٰبِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَآءُ مَن يَفْعَلُ ذَٰلِكَ مِنكُمْ إِلَّا خِزْىٌ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيَوْمَ ٱلْقِيَٰمَةِ يُرَدُّونَ إِلَىٰٓ أَشَدِّ ٱلْعَذَابِ ﴾

"Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allâh is not unaware of what you do." (Al-Baqarah, 85)

G. Among the elements of apostasy is to believe only in the Noble Qur'ân and to reject the Prophetic *Sunnah* such as the Qadyânî sect which were instituted by the English in India to demolish the Islamic *Sharî'ah* and raise suspicions around the prophethood of the Prophet ﷺ. The Noble Qur'ân invalidates the faith of the one who does not submit to the adjudication of the Prophet ﷺ during his life and to his *Sunnah* after his death. Allâh ﷻ says,

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا۟ فِىٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا۟ تَسْلِيمًا ﴾

"But no, by your Lord, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission ..." (An-Nisâ, 65)

Also, Abû Dâwûd reported that Prophet Muḥammad ﷺ said, *"I have been given the Book (the Noble Qur'ân) and its like with it."*

H. Among of the elements of apostasy is to ridicule some act of the Prophet ﷺ such as polygamy during his time. Allâh ﷻ says in *Surah* Al-Ḥujurât:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَرْفَعُوٓا۟ أَصْوَٰتَكُمْ فَوْقَ صَوْتِ ٱلنَّبِىِّ وَلَا تَجْهَرُوا۟ لَهُۥ بِٱلْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَٰلُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴾

"O you who believe! Raise not your voices above the voice of the Prophet ﷺ, nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be rendered fruitless while you perceive not." (Al-Ḥujurât, 2)

Second: Warning Against Atheism

Atheism means disbelief in the Divine Being, denial of the Divine laws which were sent with the Messengers ﷺ and disdain of all the virtues and values pertaining to Divine revelation.

Atheism is a kind of apostasy, yet it may be more dangerous than apostasy itself, as will be shown later. Unfortunately, atheism has become an independent ideal, which is adopted by poweful states, that impose it on those who are under their power through suppression, and with the power of obligation and coercion. These states have agents and headquarters every-where, openly calling for atheism and denial of religion and prophets shamelessy.

Moreover, we find that these atheist countries, which adopt the

principles of Marx and Lenin, concentrate their call on Muslim countries. This is due to the fact that they know how the principles of Islâm have cultural, political, and scientific invigorating power, and that these principles contain ingredients of comprehensiveness, and characteristics of renewal and continuity.

If we trace these countries' call for atheism, we see how they fabricate plots and plans in order to propagate their atheistic principles, and they find a good market for their blasphemy.

Sometimes they dress Marxism with the garment of Islam and say: Muhammad was the first to call for socialism, the first to declare the rich and the poor as equals, and the first to cancel collective ownership. So, he is the messenger of Marxism and the Prophet of Communism. They sometimes say, "Religion is something, and political and economic principles are another. It is not logical to confuse or mix religion with politics, economic systems, or scientific theories." They frequently say, "There is no god. Life is a mere materialistic matter; "Religion is the opium of the peoples"; and "Prophets are liars and thieves."

To circulate their atheism they use scientific theories and try to convince those who went astray that they are established facts. For example, they circulate Darwin's theory that deals with the origin of human life and how it developed from lower species to higher ones until it reached its final destination represented by man, although science has proven this theory to be invalid.

They also circulated Freud's theory that relates everything to sex and lust, interpreting every aspect of man's conduct in terms of sexual instinct.

Although atheism is a part of the concept of apostasy, it is more dangerous and has a worse effect on the individual and society than any given apostasy, such as embracing Judaism, Christianity

and so on. This is because atheism kills the feeling of responsibility in the heart of the atheist, destroys in him belief in the Unseen and eternal values and ethical principles. It pushes him to live like beasts with no religion to direct him, or conscience to guide him. Allâh ﷻ says in this regard:

﴿ وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ ﴾

"while those who disbelieve enjoy themselves and eat as cattle eat; and the Fire will be their abode." (Muḥammad, 12)

Islam is clear about apostates. It has prescribed the punishment of death by the sword for their insistence on disbelief, and for leaving the clear-cut truth. Imâms Al-Bukhârî and Aḥmad report the Messenger of Allâh ﷺ as saying, *"Kill whosoever changes his religion."* Islam has prescribed this severe punishment for apostates for three reasons:

1. Not to allow intrigues to attract the irresolute and push them towards apostasy as a response to seduction.
2. Not to let a hypocrite attempt to embrace Islam and then leave it in order to encourage the movement of apostasy or atheism and plant instability and discord within the Muslim community.
3. Not to let the power of disbelief grow stronger and be the greatest danger facing the Muslim community and then prepare for war which will be to annihilate Muslims when suitable circumstances arise.

To expose the plottings of atheists and their factionalism, and conspiracies I am going to present for educators the following historical precedents to reveal what atheists want to do with Muslim when they find suitable opportunities and circumstances:

Communist China and Russia annihilated sixteen million Muslims: one million a year. Such annihilations are still continuing. Similarly, Communist Yugoslavians did the same to

Muslims as they annihilated one million Muslims since Yugoslavia became Communist after World War II untill now. Genocide and savage torture against Muslims are still continuing. For example, they throw Muslims, males and females, into meat grinders that turn them into a soggy mixture of flesh, bone, and blood.

What is practiced nowadays in Yugoslavia can be witnessed in all other communist countries. Whe have heard many times about the massacres committed by communists in Iraq, and their culpability and assassinations at the city of Mawṣil (Musil) during the era of Abdul-Karîm Qâsim, and how they imprisoned, murdered, and mutilated the believing callers to Islam, and the Muslim community living there. Allâh ﷻ says about them:

﴿ لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلًّا وَلَا ذِمَّةً وَأُولَٰئِكَ هُمُ الْمُعْتَدُونَ ﴾

"They respect neither consanguinity nor treaty towards a believer; and those are the ones who are transgressors." (At-Tawbah, 10)

Third: Warning Against Prohibited Entertainment

With its noble legislation and wise principles, Islam forbids Muslims to practice certain types of entertainment and amusement due to th ethical harm to individuals, the economy of the society, entity of the state, the dignity of the nation, and the integrity of the family. At this point I am going to present for educators these types of prohibited entertaiment as a warning. This is after presenting exemplary models in avoiding and relinquishing. May Allah help us to adopt the moderate way.

1. Playing backgammon: Playing backgammon is a form of prohibited entertainment, whether it is based on bets or just for mere entertainment. The proof of this prohibition comes from what Imâms Muslim and Aḥmad reported on the authority of Buraydah that the Prophet ﷺ said, *"Whoever plays backgammon, his case is as if he dyes his hand with the flesh and blood of a swine."*

The rationale behind this prohibition is that playing backgammon, even if it is not with betting, wastes much of the players' time. Such a time could have been spent in practicing their religious, educational, and worldly duties. Moreover, it may lead to betting which is exactly like gambling, while the Muslim was created to fulfil a message, convey (a word of trust) and carry out a duty.

2. Listening to singing and music: another aspect of prohibited entertainment is listening to singing accompanied by music. The same ruling applies to singing that is not associated with Islam, which stirs desire and lust, singing that describes the shameful attributes of a certain woman, and singing that advocates false slogans and principles. The texts indicating the prohibition are as follows:

Imâms Al-Bukhârî, Ahmad, Ibn Mâjah, and others reported the Prophet ﷺ as saying, *"Certainly there will be in my community some people who will justify zinâ (i. e. adultery and fornication), silk, wine, and musical instruments."* Ibn Hibbân reported on the authority of Abû Hurairah ﷺ that Allâh's Messenger ﷺ said, *"By the end of time, a group of my Ummah will be transformed into apes and pigs*. They (the Companions) said, 'O Messenger of Allâh! Are they Muslims?' He answered, *'Yes, and they testify that there is no god but Allâh, and that I am the Messenger of Allâh, and observe fasting'*. They said, 'So what is it with them, O Messenger of Allâh?" He said, *'They will keep to the use of musical instruments and tambourines and they will drink wine until they sleep in the abyss of their drinks and entertainment, and will be transformed before the next morning'."*

As for what is permissible and what is lawful regarding singing here is the gist of what the late scholar Shaikh Muhammad Al-Hâmid said in his thesis "Islamic Ruling Pertaining to Singing," based on the sayings of jurists:

"Singing is permissible if it is used to reactivate people to bear hard work, or for amusement during journeys in the desert, such as the composition of poems in meter as the Prophet and his Companions did while building the Prophetic Mosque, and digging the Trench. Also, singing is permissible while driving camels in the desert by the Bedouins. The same ruling applies to singing which contains neither indecency nor a description of wine and its taverns, nor love sonnets about living or dead women, nor defamatory poems against a Muslim or a Jew or a Christian under the Muslims' protection, for singing about all these things is prohibited."

If love sonnets are not about a particular person, they are permissible, as Ka'b Ibn Zuhayr recited similarly lines of poetry in the presence of the Prophet ﷺ. Women singing for children to help them sleep is also permissible, and so is the singing by women on wedding occasions away from men's hearing.

The rationale of this prohibition is obvious: what will the person who pursues the meetings of profligate singing, theaters of rapture, and the places of entertainment with musical instruments find? He only finds shameless and indecent dancing by professional prostitutes, glasses of wine being served here and there, noise and rioting of the drunk, shameless and insolent words, irrespectable intermixing between disengaged persons sunk in insolence and dancing, where there is neither manhood nor honor. Shortly, he finds irrespectable freedom and permissiveness in the worst of manners.

Shaikh Al-Ḫâmid says,"This is the scheming of colonialists, by which they drown their colonies with floods of profligate songs, and by lustful theatres and with wine and women in order that their people may not do a duty or rise to call for a mighty cause.

3. Going to the Cinema, Theatre and watching TV: In the chapter

entitled "Responsibility for Ethical Education" above, we mentioned that possessing television sets, watching them, and listening to their current programs are among the greatest of sins. By the same token going to cinemas and theatres and places of profligate entertainment is also prohibited for the following reasons:

1. One of the objectives of *Sharî'ah* is to maintain the lineage and honor of man. Most of the shows presented aim to destory honor and virtue and spoil lineage, so going to them is considered to be prohibited, sinful, and may incur the wrath of Allâh and His Messenger.
2. Imâms Mâlik and Ibn Mâjah reported the Prophet ﷺ as saying *"No harm should be inflicted or mutually inflicted in Islam."* And considering that the current movies and night plays lead to looseness, adultery, and indecency, Muslims are forbidden to go to such places in order to maintain the morals of the individual and society.
3. It is known that what is presented in cinemas, night theaters, and places of entertainment is accompanied by musical instruments, irrespectable and profligate singing, and dancing. Considering that these things are prohibited, as pointed out earlier, then entering such places and watching their shows are aspects of prohibited entertainment. As we are talking about television sets, the theater, and cinemas, I want to show to those who believe in Allâh and His Messenger the following established facts.

The Jewish plottings include the degradation of morals in non-Jewish societies. In Protocol No. 13, we read: "In order to drive the non-Jewish people astray we are going to distract them with different types of entertainment and plays. Such new pleasures are going to distract the people's minds from thinking about matters

which we will differ with them about. Once people gradually lose the gift of reasoning they will all agree with us..."

Some may claim that there is no objection to watching movies if the content is useful for the *Ummah* i. e. if the content relates to religion, ethics, or history. However, this claim is invalid for the following reasons:

1. The free intermingling of men and women which is prohibited in Islam.
2. In historical films or plays, women often appear displaying their attractions and there is sometimes seductive dancing or indecent songs.
3. Movies and theaters often show corrupt, immoral and seductive attractions.

However, we should keep in mind that if a religious body supervises a particular place that presents scientific, social, educational, and historical films and plays, then the youth are permitted to go there and benefit from their programs. Others may argue that there is nothing wrong with watching useful programs on TV such as educational services and listening to the Noble Qur'ân and news and refraining from watching the immoral and corrupt ones.

In fact this claim has nothing to do with reality or truth since the one who watches TV programs usually watches other programs. Satan, on the other hand, usually impresses on man that the useful program will come immediately after this one, this song, or the news, till the program ends. Also if we suppose that one can select the presentation during his presence in the house then how can he make sure that it will be under control during his absence?

Sometimes a jealous father decides to turn off the TV to prevent his household from watching immoral shows then dispute and

differences may creep into the house and among the members of the family which often result in unpleasant psychological and social effects and dangerous consquences. In fact dispute and differences mostly lead to dissension and divorce among the members of the family. Moreover, it should be noted that some parents buy TV's with the intention of preventing their chidren from going to movies and immoral places for entertainment! In fact, their claim is invalid for the following reasons:

1. Evil should not be replaced by another evil.
2. Evil that results from the TV is more heinous than going to immoral places of amusement since the corruptive influence of TV shows is continuous and daily.
3. Watching TV results in serious social and moral consequences owing to the intermixing of families, neighbors and friends-women and men, when they pastime watching programs. In fact this free mixing often leads to defaming honor shedding blood and spreading dissension.

Watching TV causes many other negative effects. In the field of health it weakens the sight; psychologically it may fill the heart with love for a pretty actress; educationally, the children neglect their study; intellectually it disturbs one's memory and understanding; and economically it wastes time and money.

4. Gambling: Islam prohibits all kinds of gambling. Gambling included in sports and games in which profit goes to one player and loss to another, depending on chance and luck. Gambling is forbidden by the following Qur'ânic verses:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَٰنِ فَٱجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ ٱلشَّيْطَٰنُ أَن يُوقِعَ بَيْنَكُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ فِى ٱلْخَمْرِ وَٱلْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ ٱللَّهِ وَعَنِ ٱلصَّلَوٰةِ فَهَلْ أَنتُم مُّنتَهُونَ ﴾

"O you who believe! Intoxicants (all kinds of alcoholic drinks),

and gambling, and Al-Ansab, and Al-Azlam (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. Shaitan (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salat (prayer). So, will you not then abstain?" (Al-Mâ'idah, 90-91)

The Objectives of Prohibiting Gambling:

1. Gambling makes a person dependent on chance, luck and vain wishes, taking him away from honest labor and serious work.
2. Gambling destroys families, wastes wealth, impoverishes the well-to-do, and humiliates dignified people.
3. It excites enmity and hatred among gamblers since it is a means of taking the property of others through unlawful means.
4. It bars persons from the remembrance of Allâh and from prayer and leads the gamblers to the worst of morals and customs.
5. It causes anxiety, illness, addiction and hostility. Moreover, it often leads to crime, suicide and madness.

Forms of gambling

- Lottery is a form of unlawful gambling since it depends on chance and luck. Therefore, there should be no apathy towards it.
- Betting is also among the forms of unlawful gambling; it either takes place on playing football, racing with pigeons, or horse racing playing chess, etc. In these games, two or more persons specify a reward for the winner. However, it should be noted that games that are related to *Jihâd* and war like racing on horseback and camelback are excluded from this prohibition.

In fact, while Islam prohibits certain forms of sports and games for their spiritual, psychological, moral, and social harms, it

permits many kinds of games for Muslims as a source of enjoyment and recreation that at the same time perpare them for worship and other duties. Imâm Al-Bukhârî narrated in *Al-Adab Al-Mufrad* that the Companions of the Prophet used to throw watermelons to each other, but in times of seriousness they proved themselves to be the true men of action. Alî Ibn Abû Ṯâlib ﷺ said, "Minds get tired, as do bodies, so treat them with some kind of humor."

Accordingly, there is no blame on Muslims to seek enjoyment and pleasure through permissible sports or play, but the pursuit of pleasure should not become the goal of life so that they devote themselves to it. Therefore, Islam permits the following sports:

a. Running races: Islam permits running competitions. The Companions of the Prophet ﷺ used to race on foot and the Prophet ﷺ used to encourage them. The Prophet ﷺ himself raced with his wife 'Âishah in order to please her, to enjoy himself, and to set an example for his Companions.

b. Wrestling: the Prophet ﷺ once wrestled with a man called Rukânah "who was well-known for his strength" and the Prophet threw him down more than once." Narrated by Abû Dâwûd

c. Archery: the Prophet ﷺ once passed by a group of his Companions who were competing in archery. He encouraged them saying: *"Shoot and I am with you."* However, the Prophet ﷺ warned archers against using cattle, chickens and the like as targets for practice. Imâms Al-Bukhârî and Muslim narrated from 'Abdullâh Ibn 'Umar ﷺ that he once saw a group of people using cattle as targets in archery and told them, "The Prophet ﷺ cursed the one who takes anything possessing life as a target."

d. Javelin throwing: we mentioned earlier that the Prophet ﷺ allowed some Abyssinians to display their skills with spears in the Mosque and he allowed his wife 'Âishah to watch their show.

e. Horseback riding: At-Tabarânî reported with a good chain of transmission that the Messenger of Allâh ﷺ said, *"Any action without the Remembrance of Allâh is either a diversion or forgetfulness excepting four acts, walking from target to target during archery practice, training a horse, playing with one's wife household, and learning how to swim."*

F. Hunting: Allâh ﷻ says:

﴿ أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَّكُمْ وَلِلسَّيَّارَةِ وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا ﴾

"Lawful to you is (the pursuit of) water-game and its use for food - for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land-game as long as you are in a state of Ihram (for Hajj or 'Umrah)..." (Al-Mâ'idah, 96)

g. Playing chess: the Companions of the Prophet ﷺ, the successors, and jurists have two different opinions regarding the legality of playing chess. Some view it as an unlawful game. They are Alî Ibn Abû Tâlib, Ibn Umar, Ibn Abbâs, Imâm Mâlik, Abû Hanîfah, and Ahmad Ibn Hanbal. Others consider it to be lawful. Among them are Abû Hurairah, Sa'îd Ibn Al-Musayyab, Sa'îd Ibn Jubayr, Ibn Sîrîn and Imâm Ash-Shâfi'î. Those who maintain the permissibility of playing chess say that the original principle is the permissibility of acts if no text is found prohibiting it. Moreover, it differs from backgammon in two aspects: first, backgammon is a game of chance and therefore is comparable to divining with arrows while chess is a game of skill and strategy that may be compared to archery. Second: chess may be used as training for war while backgammon is just wasting time and effort for which there is no avail. However, playing chess is permissible only if the following three conditions are met:

1. One should not get so absorbed in it that he delays his prayer.
2. There should be no betting gambling involved.

3. The players should not utter obscenities or vulgarities. Thus, if any of these conditions is not met, it will be considered as *ḥarâm* prohibited.

Fourth: Hero Worship

One of the most significant matters which instructors should consider is warning the child against leaving himself to be driven to blind imitation without reasoning or reflection. This is to be kept in mind because of the following reasons:

- Blind imitation is the token of psychological and spiritual defeat and disbelief in oneself; it also means that the personality has dissolved and self-identity has been lost in the entity of that whom the person loves and imitates.
- Blind imitation tempts many people to the charms of this world. Undoubtedly, this leads to self-conceit and pride.
- Blind imitation of ill-natured manners, inevitably leads to a life of decay, unsteadiness, and looseness.
- Blind imitation drives nations and people to inevitable destruction. This is supported by the following texts:

At-Tirmidhi reported the Prophet ﷺ to have said, *"Let none of you be a blind imitator, who says: 'I am with people; if they do right I do right and if they do wrong, I do wrong'. But you should make yourselves do right if people do right and avoid wrong if they do wrong."* Imâms Al-Bukhârî and Muslim reported the Prophet ﷺ as saying: *"The Jews and Christians do not dye, so be different from them and dye."* Imâm Al-Bukhârî reported Allâh's Messenger ﷺ as saying, *"Allâh has cursed men who imitate women and women who imitate men."* The prevention which these Prophetic traditions involve pertains to the imitation of non-Muslims in conduct, manners, conventions, and clothing.

As for imitating non-Muslims in what may benefit the Muslim

community scientifically and promote it economically and culturally, such as benefiting from the sciences of medicine, engineering and physics, and secrets of the atom, up-to-date means of warfare and the like, such imitation is unanimously permissible, for it is mentioned in the general meaning of the Qur'ânic text that reads:

﴿ وَأَعِدُّوا لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ ﴾

"And make ready against them all you can of power" (Al-Anfâl, 60)

Likewise, we read the following Prophetic tradition: *"Wisdom is the long-cherished wish of every wise man; if he finds it, he becomes the first person entitled to it."* Here are some of the most significant aspects of blind imitation practiced by our women:

- They go out clothed but yet scantily clad, with their faces unveiled and flunting their finery. The Prophet stated that they would not enter Paradise, nor would they smell its fragrance. Imâm Muslim reported the Prophet as saying, *"Two categories of people I have not seen yet: People holding whips like the tails of cows, who beat people therewith i.e. tyrants, and women who are clothed but yet naked, seducing and being seduced, their hair styled like the humps of camels; such women will not enter Paradise or even smell its fragrance though its fragrance could be reached at a distance of five hundred years walking."*
- They wear black clothes at funerals, imitating Christians.
- They congregate at wedding parties listening to singers and watching dancers.
- They appear unveiled before men for whom it is not permissible to see them such as brothers-in-law and cousins.

Regarding men, they let their hair grow long, appear effeminate, and imitate woman. These are some of the most manifest aspects of blind imitation practiced by our young men. Interestingly enough some of these young men protest, saying: as

the Messenger let his hair grow long until it passed his ears, how could scholars disapprove of the appearance of those who let their hair grow long? In reply, I say:

1. In case it is proven that the Prophet let his hair grow long, no doubt he never used to go out to people with his head uncovered; he used to go out with his turban – the crown of prophecy and the emblem of Islam.

2. Letting hair grow long has nowadays become an emblem of unsteadiness and a symbol of looseness. So how could a sane man say that Islam could be satisfied with its young men increasing the number of the people of unsteadiness and looseness? In this connection, the Prophet is reported on the authority of Abû Ya'lâ to have said *"He who increases the number of some sect is one of them."*

3. Is it not that the phenomenon of letting hair grow long down the shoulders indicates the disgraceful imitation of women? And Allâh ﷻ according to some traditions, has cursed men who imitate women.

4. How could those who let their hair grow long agree to belong to the dirty insect called scarab, as they imitate it in shape and appearance? Allâh ﷻ says: ***"And indeed we have dearly honored the seeds of Âdam."***

Fifth: Warning Against Keeping Bad Company

No one can deny that bad company is one of the factors contributing to the psychological and ethical deterioration of the child, particularly if he is slow-witted, with shaky faith and of unsteady morals. Thus, he is quickly influenced by accompanying people with bad characters, and acquires the lowest habits and the ugliest qualities.

In the first part of this book in the Chapter entitled "Causes and

Treatment of Children's Waywardness" we said that Islam directed parents and educators through its educational teachings to watch their children carefully especially during the age of discrimination and adolescence in order to know those whom they accompany.

Sixth: Warning Against Bad Manners

Earlier, in the Chapters "Responsibility for Ethical Education" and "Responsibility for Physical Education", we said that there are certain widespread phenomena among children, which educators should train them to avoid. In the Chapter "Responsibility for Ethical Education", we have examined:

a. Telling lies

b. Stealing

c. Abuse and Insults

d. Unsteadiness and Looseness.

And in the Chapter "Responsibility for Physical Education, we tackled:

a. Smoking

b. Masturbation

c. Intoxicants and Drugs

d. Adultery and Sodomy

Seventh: Warning Against Unlawful Things

According to the scholars of the Principles of Law, the unlawful is what the *Sharī'ah* definitely forbids to such an extent that he who goes against it deserves painful punishment in the Hereafter or legal penalty in this present life, such as homicide, committing adultery, wine-drinking, gambling, and devouring the property of orphans.

Thus, as expected, the Prophet ﷺ urged educators to habituate

their children from their early years, to follow what has been ordained and avoid what has been forbidden. Ibn Jarîr and Ibn Al-Mundhir reported that the Prophet ﷺ said *"Act in obedience to Allâh and ward off disobedience to Allâh, and order your children to follow what is ordained and avoid what is forbidden for this protects them against the Fire."*

Thus educators should know that what is lawful is what Allâh has made lawful, and that what has been prohibited is what Allâh has made prohibited. Consequently, no human being can prohibit what Allâh has made permissible, nor can he make lawful what Allâh has made prohibited. Whosoever commits any of these sins, in fact goes beyond the limits, and violates the right of the Lord in making legislation; and whosoever approves of such actions undoubtedly takes him as partner to Allâh and thus is an atheist and a disbeliever in the Qur'ân. Allâh ﷻ says:

﴿ أَمْ لَهُمْ شُرَكَٰٓؤُا۟ شَرَعُوا۟ لَهُم مِّنَ ٱلدِّينِ مَا لَمْ يَأْذَنۢ بِهِ ٱللَّهُ ﴾

"Or have they partners with Allâh (false gods) who have instituted for them a religion which Allâh has not ordained?" (Ash-Shûrâ, 21)

The Noble Qur'ân condemns the People of the Book the Jews and Christians, who gave the power of legislation to their rabbis and monks. Allâh ﷻ says:

﴿ ٱتَّخَذُوٓا۟ أَحْبَارَهُمْ وَرُهْبَٰنَهُمْ أَرْبَابًا مِّن دُونِ ٱللَّهِ وَٱلْمَسِيحَ ٱبْنَ مَرْيَمَ وَمَآ أُمِرُوٓا۟ إِلَّا لِيَعْبُدُوٓا۟ إِلَٰهًا وَٰحِدًا ۖ لَّآ إِلَٰهَ إِلَّا هُوَ ۚ سُبْحَٰنَهُۥ عَمَّا يُشْرِكُونَ ﴾

"They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their Lord) the Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded (in the Taurat (Torah) and the Injeel (Gospel)) to worship none but One Ilah (God - Allâh) La ilaha illa Huwa (none has the right to be worshipped but He). Praise and glory is to Him,

(far above is He) from having the partners they associate (with Him).” (At-Tawbah, 31)

In this context, we are going to present to you the most significant of the prohibited things to serve as guidance, hoping that this may contribute to the task of warning and direction to the best way.

I. Prohibited Foods and Drinks

The prohibition of carrion i. e. dead meat and blood and the flesh of swine and what has been slaughtered in the name of other than Allâh, and the animal that died by strangling, and the animal that was beaten to death, and the one that toppled to death or gored to death and that eaten by wild beasts of prey and what has been slain for the sake of idols. Allâh ﷻ says (prohibiting them):

﴿ حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ ﴾

“Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle-beast not slaughtered), blood, the flesh of swine, and that on which Allâh’s Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal - unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on An-Nusub (stone altars).” (Al-Mâ’idah, 3)

Carrion i.e. dead meat is the flesh of animals and fowls that die naturally. The rationale behind prohibition is that all animals and fowls that die of natural causes may die because of chronic or incidental diseases, or because of eating poisonous plants. Thus, undoubtedly, eating such meat is harmful.

'Flowing blood' is the blood that flows out of the animal whether it is caused by slaying or whatever. The rationale behind this prohibition is that blood is incompatible with natural taste, and it is the storehouse of microbes, so, it is as harmful as dead meat.

The flesh of swine in most strictly prohibited in Islam because it is naturally filthy and detestable. The rationale behind this prohibition is that it damages health and implants weakness of jealousy for honor. It harms one's health because eating the flesh of swine, as modern medicine has proven, causes the existence of the deadly microbe, and creates instability in the stomach and the digestive system, for its flesh is not digested. Anyhow, science may in the future discover more harms of this flesh other than what we already know.

Thus, the flesh of swine implants weakness in jealously for honor because the flesh of animals, as medical specialists state, contain substances which may transfer to the person who eats them i.e. the qualities of the animal itself. Dr. Ṣabrî Al-Qabbanî cites this in *"Tabibak"* (Your Doctor) Magazine no.32, p. 189.

What has been acclaimed to other than Allâh is the animal that has been slain while mentioning a name other than Allâh's over it, such as the names of the idols Al-Lât and Al-'Uzzâ. Such animals are prohibited for upholding monotheism and for fighting against ploytheism and the manifestations of idolatry. Some other types of carrion are:

- Strangled: the animal that has been strangled by some means.
- Beaten: the animal that has been beaten to death with a stick or the like.
- Toppled: the animal that has fallen from a high place and died.
- Gored: the animal that has been gored to death by another

animal.

- Eaten by Wild Beasts: the animal that a wild beast of prey has eaten part thereof and that caused its death. The rationale behind the prohibition of the aforementioned types is that harm is expected from eating them, and the prohibition is a reprimand and blaming of the owner of the animal, if he neglects it. As for the prohibition of the animal eaten by wild beasts, it is forbidden because it is harmful to man, and so he should refrain from eating what wild beasts leave behind: Allâh ﷻ says,



"And indeed We have honored the Children of Adam..." (Al-Isrâ, 70)

- What has been slain on the standards 'for the idols': standards for idols are idols and stones that used to be installed around the *Ka'bah* to be glorified as signs of the *Taghut* i.e. what is worshipped apart from Allâh. The people of the pre-Islamic period used to slay animals over and beside such standards, aiming to get close to their gods and idols. Slaying animals over and beside such stones makes the slain animal prohibited, whether the slayer mentions a name other than Allâh's over it or not, since he intends to glorify the *Taghut*. It is prohibited for the same pervious reason: intended for other than Allâh. The Law of Islam has exempted fish and locusts from the prohibited carrion, and liver and spleen from blood that is prohibited. Imâms Ash-Shâfi'î, Aḫmad and Ibn Mâjah reported that the Prophet, on the authority of Ibn Umar, said, *"Two types of carrion have been made lawful to us: fish and locusts and two types of blood: the liver and the spleen."*

All these prohibited things are only forbidden in case of having the merit of choice. But when being constrained, they are lawful to eat on two conditions: 1. The eater must not be inequitable i.e.

satisfy the desire of eating. 2. He must not be aggressive i.e. surpassing the limit of necessity. This is the meaning pinpointed in the following Qur'ânic verse:

﴿ إِنَّمَا حَرَّمَ عَلَيْكُمُ ٱلْمَيْتَةَ وَٱلدَّمَ وَلَحْمَ ٱلْخِنزِيرِ وَمَآ أُهِلَّ بِهِۦ لِغَيْرِ ٱللَّهِ ۖ فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَآ إِثْمَ عَلَيْهِ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴾

"He has forbidden you only the Maitah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols, on which Allâh's Name has not been mentioned while slaughtering). But if one is forced by necessity without wilful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allâh is Oft-Forgiving, Most Merciful." (Al-Baqarah, 173)

The rationale here is to protect life against destruction and there is no sin on the one who is in dire necessity.

2. The prohibition of eating the flesh of domesticated donkeys, and every wild beast having fangs, and every wildbird having claws. Imâm Al-Bukhârî reported the Prophet ﷺ to have forbidden eating the flesh of domesticated donkeys on the Day of Khaybar. Imâms Al-Bukhârî and Muslim reported the Prophet ﷺ to have forbidden eating every wild beast having fangs, and every wildbird having claws." Wild beast refers to every predatory animal having fangs, such as lions, tigers, wolves and the like. wildbirds refer to every fowl having injuring claws, such as vulture, falcon, hawk, kite and the like.

3. The prohibition of what has been slaughtered unlawfully: as killing animals by electric shock, or letting them be slaughtered by the hands of an atheist, a Magian or an idolater. Lawful slaughtering is to be carried out on the following conditions:

1. The animal must be slaughtered with a sharp instrument that causes blood to be shed and cuts the jugular veins.

2. Slaughtering must be on the throat, including the cutting of the gullet, the windpipe, and the two jugular veins, the latter being two thick veins at both sides of the neck.

3. It is necessary to mention the Name of Allâh ﷻ over slaughtered animal at the beginning of the process. Allâh ﷻ says,

﴿ فَكُلُوا۟ مِمَّا ذُكِرَ ٱسْمُ ٱللَّهِ عَلَيْهِ إِن كُنتُم بِـَٔايَٰتِهِۦ مُؤْمِنِينَ ﴾

"So eat of that (meat) on which Allâh's Name has been pronounced (while slaughtering the animal), if you are believers in His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.)." (Al-An'âm, 118)

The rationale behind mentioning the Name of Allâh is that the slaughterer does not do this as a means of supremacy over these creatures, but he does it with permission from the Creator ﷻ. Thus, he hunts, slaughters, and eats in the Name of Allâh.

4. The slaughterer must be a Muslim or one of the People of the Book i.e. a Jew or a Christian. According to the majority of the four Imâms, the slaughtered animal is not lawful if the slaughterer is an atheist, Magian or an idolater, or following a Bâṯinite creed, such as those that made Imâm Alî ؓ or the Faṯimid Caliph Al-Ḫâkim bi Amrillâh, as gods.

The condition that the slaughterer must be a Muslim, this is because he follows the religion of the Truth, which has been sent with Muḫammad ﷺ. The slaughterer may be one of the People of the Book because Allâh ﷻ says:

﴿ وَطَعَامُ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ حِلٌّ لَّكُمْ وَطَعَامُكُمْ حِلٌّ لَّهُمْ ﴾

"Made lawful to you this day are At-Tayyibat (all kinds of Hall (lawful) foods, which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits). The food (slaughtered cattle, eatable animals) of the people of the

Scripture (Jews and Christians) is lawful to you and yours is lawful to them..." (Al-Mâ'idah, 5)

According to the conditions mentioned earlier concerning the slaughtered animal:

- It is prohibited to eat from what has been slaughtered unlawfully such as killing animal by electric shock or the like, because the animal was strangled and was not slaughtered by a sharp instrument.

- It is also prohibited to eat from what is slaughtered by the hands of an atheist, a Magian, or an idolator, because it was slaughtered as a sacrifice for others than Allah.

- It is not lawful to eat animal meat preserved in cans, if it is imported from atheistic countries, which do not believe in the Creator or Divine religions.

- Such canned meat is also unlawful, if it is proven that it has been obtained from unlawfully slaughtered animals, if they were strangled or electrically shocked for example.

- Fats or cooking butter preserved in cans are not lawful, if it is proven they were mixed with the grease or milk of pigs.

- Fish preserved in cans is permissible to eat, for the Prophet ﷺ is reported by Compilers of *Hadîth* to have said, when he was asked about sea water: *"Its water is pure, and its dead is lawful."*

4. Taking wine and drugs: taking wine and drugs is unanimously agreed upon by scholars to be unlawful. Earlier in the chapter, "Responsibility for Physical Education", we cited all the harms which wine and drugs cause. We also cited in detail the lawful ruling on taking both of them. Now, we need to deal with wine made from things other than grapes and dates. Is it lawful to drink it or not? Imâm Muslim reported that the Prophet ﷺ was asked about the drinks that were made of honey, maize, or barley; and

upon that he answered: *"Every intoxicant is wine, and wine is prohibited."* According to this: all products that are made from fruits or barley, or from any other substance, are wine-like, as long as they intoxicate and befog the mind. Imâms Al-Bukhârî and Muslim reported 'Umar ؓ to have declared on the pulpit of the Prophet ﷺ, *Khamr* i.e. wine is everything which befogs the mind."

As long as such products intoxicate, they are unlawful in any amount. Imams Ahmad, Abû Dâwûd and At-Tirmidhi reported the Prophet ﷺ as saying, *"Any thing that intoxicates in large amounts is also unlawful in small amounts."*

The Prophet not only forbade drinking wine in any amount, but he also forbade buying, selling, and trading in it, even with non-Muslims; thus it is not lawful for Muslims to import, export, make, or carry wine. Thus the Prophet ﷺ said, *"Allâh has cursed wine and the one who drinks it, the one who serves it, the one who sells it, the one for whom it is sold, the one for whom it is pressed, the one who carries it, the one for whom it is carried, and the one who gains its price*." Narrated by Abû Dâwûd and At-Tirmidhi.

By the same token, Islam ordains that the places in which wine is served and the people who drink it must be avoided. Imâms Ahmad and At-Tirmidhi reported 'Umar Ibn Al-Khattâb ؓ to have said, "I heard Allâh's Messenger ﷺ saying, '*'Let him who believes in Allâh and the Last Day not sit at a table on which wine is served.*"

II. Prohibited Clothing, Adornment and Appearance

With its fair instructions, Islam permits Muslims to appear in handsome and dignified clothes before others. For such reasons Allâh has created every sort of adorment, clothes and vestures which man may enjoy. Allâh ﷻ says:

﴿ يَٰبَنِيٓ ءَادَمَ قَدۡ أَنزَلۡنَا عَلَيۡكُمۡ لِبَاسٗا يُوَٰرِي سَوۡءَٰتِكُمۡ وَرِيشٗاۖ ﴾

"O Children of Adam! We have bestowed raiment upon you to

cover yourselves (screen your private parts) and as an adornment..." (Al-A'râf, 26)

Additionally, Al-Bukhârî reported the Prophet ﷺ to have said, *Eat, drink, get dressed and give on charity all with neither extravagance nor pride."*

Caring for the appearance of a Muslim, Islam orders him to be clean, as cleanliness is the basis of every adornment and good appearance in itself. Ibn Hibbân reported Allâh's Messeger ﷺ to have said: *"Be clean, for Islam is clean."*

In its consideration for good appearance, Islam calls for cleanliness, self-beautification in places where people meet, at the times of Friday prayers, and the two feasts (*Eids*). Abû Dâwûd reported Allâh's Messenger ﷺ to have said, *"Let anyone of you, if he has the ability, make two garments for Fridays other than the two garments made for his work."*

As Islâm cares about proper appearance, it also urges the Muslim to tidy his hair and beard. In his book *(Al-Muwatta')*, Imâm Mâlik reported that a man came to the Prophet ﷺ with his hair and beard untidy. The Messenger waved to him with a signal meaning he should tidy his hair. The man did and then returned. Thereupon, the Prophet ﷺ said, *"Is not this better than that any one of you comes with his hair and beard untidy like a devil?"* Islam not only permits all these things but it also urges proper appearance and reprimands those who forbid or prevent them. Allâh ﷻ says:

﴿ قُلْ مَنْ حَرَّمَ زِينَةَ ٱللَّهِ ٱلَّتِىٓ أَخْرَجَ لِعِبَادِهِۦ وَٱلطَّيِّبَٰتِ مِنَ ٱلرِّزْقِ ﴾

"Say (O Muhammad ﷺ) Who has forbidden the adoration with clothes given by Allâh, which He has produced for His slaves, and At-Taiyyibat (all kinds of Halal (lawful) things) of food?" (Al-A'râf, 32)

But Islam forbids Muslims to use certain kinds of adornment,

clothing, and appearance for valid reasons. O educators! Here are the most significant of these prohibitions:

1- The prohibition of gold and silver for men: Imâm Muslim reported that Allâh's Messenger ﷺ saw a gold ring on the hand of a man. He took it off and threw it down, and said, *"This is as if a man of you has taken a firebrand and put it on to his hand."* After the Prophet had gone, people said to the man, 'Take your ring and make use of it.' But he said: 'No, by Allâh I will never take it after the Messenger of Allâh has thrown it away." Imâm Al-Bukhârî reported Hudhaifah ؓ to have said, "Allâh's Messenger ﷺ forbade us to drink or eat for silver utensils, or to wear silk and silk brocade, or to sit on them."

The silk that is prohibited is pure and natural silk, which is produced by silkworms, but artificial silk is not prohibited. Similarly anything that is made of silk mixed with another material is exempted from prohibition even though they may be equal in weight. The same ruling applies to embroidering and sewing using silk. Abû Dâwûd reported Ibn Abbâs ؓ to have said, "Allâh's Messenger ﷺ forbade only the garment wholly made of silk i.e. pure silk but using pure silk is lawful only when necessary for example, treating scabies or having a shelter against destructive cold or heat or covering a shameful part if the person does not find anything else to cover it with. Imam Al-Bukhârî reported Anas ؓ to have said, "The Prophet ﷺ gave Az-Zubayr and Abdur-Raḫmân permission to wear silk because they had scabies."

Gold and silver are only prohibited for men. They are, however, permissible for women to wear. The reason why the wearing of gold and silk is prohibited for men is to keep them away from being effeminate, which is incompatible with manhood, to fight against opulency that leads to looseness, to uproot pride and

boasting, and to maintain the international monetary balance of gold. A woman is exempted from this as a matter of consideration for her femininity, recognition of her instinct to be beautiful, responding to her nature of loving adornment, and excitement for her husband when he sees her in the best finery.

2. The prohibition of man imitating woman and vice versa: Imâm Al-Bukhârî reported Ibn Abbâs to have said, "Allâh's Messenger ﷺ cursed men who imitate women and women who imitate men."

3. The prohibition of wearing garments for ostentation and pride: Imâms Ahmad, Abû Dâwûd and An-Nasâî reported the Prophet ﷺ to have said, *"Whoever wears a garment for the sake of ostentation, Allâh will dress him in a garment of humility on the Day of Resurrection."*

By garment for ostentation we mean wearing fancy and expensive clothes with the intention of showing off and boasting before people. No doubt this incites pride and conceit, and Allâh does not love anyone who is always conceited, and ever-boastful. Imâms Al-Bukhârî and Muslim reported the Prophet ﷺ to have said, *"Whoever drags his garment for the sake of conceit, Allâh will not look at him on the Day of Resurrection."*

4. The prohibition of altering Allâh's creation: Imâm Muslim reported Allâh's Messenger ﷺ to have cursed the woman who tattoos and the one who is tattooed, and the woman who shortens teeth and the one whose teeth are shortened.

Tattooing is the act of deforming the face and hands with a blue color and ugly drawings. Shortening teeth is the act of sharpening the teeth and making them short, like what happens today in plastic surgery. But there are exceptions in case of operations that are necessary because of physiological and psychological pain, such as removing the appendix or the tonsils.

5. The prohibition of shaving the beard: Imâm Muslim reported Abû Hurairah ﷺ to have said, "Allâh's Messenger ﷺ said, *"Trim the moustache and let the beard grow long, and be different from the Magians."* And Imâm Ahmad reported on the authority of Abû Hurairah that the Prophet ﷺ said, *"Let the beard grow and trim the moustache, and do not imitate the Jews and the Christians."*

6. The prohibition of using gold and silver utensils: Imâm Muslim reported on the authority of Umm Salamah that the Prophet ﷺ said, *"Whoever eats or drinks from gold and silver utensils, in fact drags the Hell-Fire into his belly."*

7. The prohibition of statues and figures: Imâms Al-Bukhârî and Muslim reported the Prophet ﷺ to have said, *"The most severely tormented people on the Day of Resurrection are those who make figures (pictures).* Imâms Al-Bukhârî and Muslim also reported the Prophet ﷺ to have said, *"The angels do not enter the house in which there are dogs or statues."*

All these Prophetic traditions obviously indicate that statues and figures are prohibited, whether they are embodied or not, whether they have shadows or not, and whether they are made as a profession or not, as they all involve the imitation of what Allâh ﷻ creates. But making figures of trees or any object containing no soul is exempted from the prohibition. The two Imâms Al-Bukhârî and Muslim reported Sa'îd Ibn Abû Al-Hasan to have said, "A man came to Ibn Abbâs and said, I am a man who earns his living (from things) made by his hands, and I make these figures." Therupon, Ibn Abbâs said, "I will not answer you except with what I heard from Allâh's Messenger. I heard him say, *'Whoever makes a figure, Allâh will torment him until he blows a soul into it, but he will never blow it.'* Then, the man became terribly frightened. So, Ibn Abbâs said to him, 'Woe to you! if you insist on doing this, then make figures of trees and every

thing containing no soul.'

Children's toys are exempted from the prohibition of statues, because they involve no intention of glorification or pride. Imâms Al-Bukhârî and Muslim reported 'Âishah, the Mother of the Believers, to have said, "I used to play with girls i.e. dolls shaped as girls at the house of the Messenger of Allâh. My girl friends used to come to me, and they were afraid of the Prophet." But the Messenger of Allâh was pleased that they came to play with me."

Taking pictures with machines i.e. photography, is denoted in the literal meaning of the prohibition derived from such comprehensive and definitive texts. However, obligatory and necessary photographs such as those needed for identity cards and passports, and of criminals and suspects are exempted. The same ruling applies to the photographs used for direction and the like. These are included under the general rule saying: "Necessity permits the unlawful", or "Necessity does know law."

It is noteworthy that many Muslims hang large pictures on the walls of their houses, saying they are just memories of fathers, grand-fathers, and the family. They also decorate their houses with statues of objects that have souls, putting them here and there, and with carpets on which there are figures, hanging them on walls everywhere. Such practices belong to the pagan period, and they are aspects of idolatry, which Islam has condemned.

III. The Unlawful Beliefs of the Pre-Islamic Period

No one knows the Unseen but Allâh. He does not make anyone acquainted with His secrets except a Messenger whom He has chosen. Allâh ﷻ states:

﴿ عَـٰلِمُ ٱلْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِۦٓ أَحَدًا ۝٢٦ إِلَّا مَنِ ٱرْتَضَىٰ مِن رَّسُولٍ ﴾

"***He is the Knower of the Unseen, so He does not disclose His Unseen to anyone excepting to such a Messenger as He is Divinely***

satisfied with..." (Al-Jinn, 26-27)

Thus, whoever claims that he knows the Unseen is blaspheming against Allâh and people. Allâh ﷻ says,

﴿ قُل لَّا يَعْلَمُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴾

"Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh, nor can they perceive when they shall be resurrected." (An-Naml, 65)

Hence, Islam forbids the following:

1. Believeing in fortune-tellers or astrologers: Muslim reported that the Messenger of Allâh ﷺ said, *"Whoever goes to a soothsayer and asks him about something, and believes him, will not have his prayers accepted for forty days."*
2. Divination with arrows: Islam forbids this custom. Allâh ﷻ says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴾

"O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansab, and Al-Azlam (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful." (Al-Mâ'idah, 90)

Arabs used arrows for divination in the Pre-Islamic period. Those arrows were marked either by god commands, god forbids, or they were blank. Wherever they want to engage in a war, or conclude a marriage, they would come to the temple of the idols or the place of arrows and adjure division by them. Then they acted according to the chosen arrow. But if they chose the blank one they repeated the trial till they obtained a fortunate one. Currently in some Muslim communities we find similar heinous acts like the so-called seashells, geomancy, tea

leaves, etc. Undoubtedly all these practices are unlawful.

3. Sorcery: Al-Bukhârî and Muslim reported that the Messenger of Allâh ﷺ said, *"Avoid the seven heionous sins!* They asked, "O Messenger of Allâh! What are these heinous sins? He said, *"They are ascribing associates to Allâh, sorcery, killing a human being without a legal cause, accepting usurious gain, wrongfully consuming an orphan's property, fleeing from combat in Jihâd, and charging believing women, unmindful though innocent, with adultery."*

   Some Muslim jurists are of the opinion that sorcery is an act of disbelief. Other jurists are of the opinion that the one who practices sorcery should be killed to protect the community from his mischief and deviation.

4. The prohibition to hang *Tama'im* (good luck charm): Aḥmad reported, "May Allâh not fulfill the hopes of the one who wears a charm; may Allâh not protect the one who hangs sea-shells." *Tamîmah* (amulet) means what a man hangs amulets on his body or clothes, or beads, believing that they can heal or combat envy and evil. Nowadays, we see many deceivers and fortune-tellers who mislead common people through written amulets that consist of ambiguous writings and figures on which they recite unknown incantations. Then they try to persuade people that these amulets would protect the one who hangs them from all the harms of jinn and envy. However, we should keep, in mind that protection or words of healing are permitted by Islamic Law, as An-Nawawî and Al-Ḥâfiẓ Ibn Hajar state, when there is need for them, provided that three conditions are met:

   a. That they consist of the words of Allâh ﷻ, His Names, or His Attributes.

   b. That they be in Arabic.

c. That the user does not believe that the words have any effect themselves, but are rather empowered to do so by Allâh ﷻ. Among the protective words stated by the Prophet ﷺ to protect children and others is the following *Hadîth* narrated by Al-Bukhârî on the authority of Ibn Abbâs رضي الله عنه "The Messenger of Allâh used to recite some protective words on Al-Hasan and Al-Husayn: *"I seek refuge for you in Allâh's perfect words from every devil, reptile harmful insects, and evil eye."*[1]

5. Omens and pessimism: the Prophet ﷺ said, *"He is not one of us who seeks evil omens or for whom evil omens are sought."* Reported by Al-Bazzâr.

IV. Unlawful Earnings

The most heinous earnings as illustrated by the Prophet ﷺ are:

1. Selling *Harâm* (unlawful) goods: it is narrated that the Prophet ﷺ said, *"Once something is prohibited by Allâh, its price is prohibited as well."* Hence, selling wine, statues that embody living creatures, swine, musical instruments, crosses, and lottery tickets, are prohibited in Islam.
2. Sales in which there is chance or risk: Muslim reported that the Messenger of Allâh ﷺ prohibited sales of whatever a pebble [2] thrown by the seller hits, and sales in which there is chance or risk (*gharar*) meaning it is not known whether it will come to be or not, such as selling fish in the water, birds still in flight.
3. Fraud and price manipulation: the Prophet ﷺ said, *"Let there be no harming nor reciprocating harm."* Narrated by Ahmad and Ibn Mâjah. In Islam, the market is essentially free and permitted

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(1) The Prophet ﷺ spoke these words, he did not write them on amulets.

(2) Setting of pebble is an agreement held between a seller and a buyer to buy whatever a pebble that is thrown hits.

to respond to the natural laws of supply and demand.

In this respect, when the prices rose during the lifetime of the Prophet ﷺ people asked him to fix them. He replied, *"Allâh is the One Who fixes prices, Who withholds, Who gives affluently and Who provides, and I hope that when I meet Him none of you will have a claim against me for any injustice with regard to blood or property."* Ahmad and At-Tirmidhi.

However, if the market is monopolized in essential commodities, bidding up prices, and exploiting some particular circumstances, price control becomes permissible to protect community interest and to safeguard the majority of the nation from the monopolists and usurers. This is regulated by the general principles of Islam such as the principle that says: "Avoiding harm takes priority over receiving benefit."

4. Monopoly: Muslim narrated that the Prophet ﷺ said, *"No one monopolizes sales so that the price rises, but a sinner."* A sinner here means guilty or sinful. Allâh ﷻ says:

﴿ إِنَّ فِرْعَوْنَ وَهَٰمَٰنَ وَجُنُودَهُمَا كَانُوا۟ خَٰطِـِٔينَ ﴾

"Verily, Fir'aun (Pharaoh), Haman and their hosts were sinners i.e. guilty." (Al-Qasas, 8)

Ibn Mâjah and Al-Hâkim reported that the Prophet ﷺ said, *"He who brings goods to the market is blessed with bounty by Allâh, but the one who withholds them is cursed."* Monopoly is to hide some necessary goods, such as foodstuffs, to raise the price at a specific time.

5. Fraud and deception: Muslim narrated that the Messenger of Allâh ﷺ passed by a man selling grains food that looked ripe. But when the Prophet ﷺ put his hand in them his hand felt wet. He said, *"What is this, merchant?"* "It became wet by the rain", the man responded. Then the Prophet said, *"Why did you not*

put the wet portion on top so that people could see it? He who deceives us is not of us." Fraud is to conceal a defect in the commodity without informing the buyer.

Also, stinting in measures or weights, is a kind of fraud. Allâh ﷻ cautions,

﴿ وَيۡلٞ لِّلۡمُطَفِّفِينَ ۝١ ٱلَّذِينَ إِذَا ٱكۡتَالُواْ عَلَى ٱلنَّاسِ يَسۡتَوۡفُونَ ۝٢ وَإِذَا كَالُوهُمۡ أَو وَّزَنُوهُمۡ يُخۡسِرُونَ ۝٣ أَلَا يَظُنُّ أُوْلَٰٓئِكَ أَنَّهُم مَّبۡعُوثُونَ ۝٤ لِيَوۡمٍ عَظِيمٖ ۝٥ يَوۡمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلۡعَٰلَمِينَ ﴾

"Woe to Al-Mutaffifin (those who give less in measure and weight). Those who, when they have to receive by measure from men, demand full measure, And when they have to give by measure or weight to (other) men, give less than due. Do they not think that they will be resurrected (for reckoning), on a Great Day? The Day when (all) mankind will stand before the Lord of the 'Alamin (mankind, jinn and all that exists)?" (Al-Mutaffiffîn, 1-6)

6. Trade through theft or wrongfully obtained property: Al-Bayhaqî narrated that the Messenger of Allâh ﷺ said, *"He who deliberately buys a (stolen article) will be stained by its vice and shame."*

7. Usury and gambling: Allâh ﷻ says:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَذَرُواْ مَا بَقِيَ مِنَ ٱلرِّبَوٰٓاْ إِن كُنتُم مُّؤۡمِنِينَ ۝٢٧٨ فَإِن لَّمۡ تَفۡعَلُواْ فَأۡذَنُواْ بِحَرۡبٖ مِّنَ ٱللَّهِ وَرَسُولِهِۦۖ وَإِن تُبۡتُمۡ فَلَكُمۡ رُءُوسُ أَمۡوَٰلِكُمۡ لَا تَظۡلِمُونَ وَلَا تُظۡلَمُونَ ﴾

"O you who believe! Be afraid of Allâh and give up what remains (due to you) from Riba (usury) (from now onward), if you are (really) believers. And if you do not do it, then take a notice of war from Allâh and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums)." (Al-Baqarah, 278-279)

Muslim and Ahmad also reported that the Messenger of Allâh ﷺ said, *"Cursed are the ones who eat of usurious gain (riba),*

feed another with it, write an agreement involving it, or act as witnesses to it." The Prophet further said, "They are alike." As a matter of fact, Islam prohibits all types of usurious gain such as credit, [1] overplus [2] investment, and depreciation. We should keep in mind that these cases are prohibited whether there is small or large amount of interest. Allâh ﷻ states:

﴿ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَوٰا ﴾

"Allâh has permitted trade and forbidden Riba (usury)..." (Al-Baqarah, 275)

However, it should be noted that Islam prohibits usury for the following reasons:

a. Lack of equity between effort and output, because the debtor does not exert any effort. He does not carry any responsibility for work, loss, or gain.

b. The laziness and idleness of debtors lead to the economic downfall of the society. They just depend on the interest burdening those who are indebted with commitments of usurious gain.

c. The moral downfall of the society due to those selfish individuals who deal with usury.

This definitely leads to the deterioration of the community and the prevalence of selfishness rather than sacrifice and affection. Hence, usurious gain is forbidden in Islam. It is classified among the most heinous sins; and Allâh, the Angels, and all creation untill the Day of Judgment curse those who deal in usury.

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(1) It is called delay of payment; any interest obtained by the lender to be paid in a certain delayed period.

(2) Exhange of foodstuffs or gold of the same kind.

How does Islam fight usury?

Islam permits the following:

1. Silent partnership *(Muḍârabah)*: it consists of two or more partners. One of them puts up his capital, whereas the other manages it, on the condition that they divide their earnings between themselves. Loss is incurred by owner of the capital alone.

2. Buying in advance *(Salam)*: it means the sale of deferred merchandise in return for an immediate price to be delivered to the buyer at a certain time. Thus, he who needs money now can buy what will be produced (reaped) in return for a suitable price, taking into account that there are certain conditions, mentioned in the books of Jurisprudence, that must be met in order that buying in advance is valid.

3. Sale for deferred payment (credit): it is an increase in the price of buying gold. It is permissible in Islam for the people's interests and for getting rid of usurious gain.

4. Islam encourages the establishment of organizations presenting interest-free loans to individuals, communities, and governments for the sake of solidarity among people.

5. Islam also allows some organizations to collect zakâh (poor-dues). These organizations pay money to the needy, take what fulfils their needs, and improves their condition. Gambling has been dealt with previously under the title of forbidden amusement.

V. Forbidden Amusements Dating from the Pre-Islamic Period

Many abominable habits and customs have crept into the Muslim Society. These customs have become ingrained in the people and their homes. They adopt them like a religion, thinking that they are doing the right thing. Among the most heinous

customs from the pre-Islamic period are:

1. Chauvinism

This heinous custom is apparent among immoral classes that support their relatives without regard for whether they are right or wrong, just or unjust. Wathilah Ibn Al-Asqa‘ narrated that he said, “O Messenger of Allâh, what is chauvinism?” And he replied, “That is to help your people in wrongdoing.” The Prophet ﷺ disassociated himself from anyone who practices it, saying, *“He who calls to group chauvinism does not belong to us; he who fights for the sake of group chauvinism does not belong to us; and he who dies upholding group chauivinism does not belong to us.”*

2. Boasting about One’s Lineage

It is still common for people to boast about their lineage. This is done by those who have neither morals nor character. What is the benefit of lineage when they are disbelievers and misled? Allâh ﷻ states:

﴿ فَإِذَا نُفِخَ فِى ٱلصُّورِ فَلَآ أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَآءَلُونَ ﴾

“Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.” (Al-Mu’minûn, 101)

The Prophet ﷺ launched a fierce attack against those who boast about their forefathers, saying: *“Let people cease to boast about their ancestors who died, who are merely fuel for Hell or they will certainly be of less account than the beetle which rolls dung with its nose. Allâh has removed from you the pride of Jâhiliyyah (Ignorance) of Ubayyah and its boasting about ancestors. One is either a God-fearing believer or a wicked sinner. All people are children of Âdam, and Âdam was created from dust.”* Narrated by Abû Dâwûd and At-Tirmidhi.

During the Farewell pilgrimage, when thousands of Muslims gathered in the sacred Precinct, the Prophet ﷺ delivered his last

public address, emphasizing the basic principles of the Rights of Man. *"O people, your Lord is One. Know that there is no superiority of an Arab over a non-Arab or of a non-Arab over an Arab or a white over a black or of a black over a white, except through piety to Allâh (Taqwâ). Verily the most honorable among you in the sight of Allâh is the one who has the most taqwâ (piety)."*

3. Mourning the Dead

Among the customs of *Jâhiliyyah* which is denounced by Islam is the practice of wailing, lamenting, and showing excessive grief for the dead such as slapping cheeks, tearing clothes, and crying out in the manner of *Jâhiliyyah*. The pre-Islamic way of mourning for the dead is strictly forbidden for Muslims. The Prophet ﷺ declared, *"He who slaps his cheeks, tears his clothes, or cries in the ways of Jâhiliyyah is not one of us."*

However, we should keep in mind that as grief and the expression of it are natural, one is permitted to mourn and weep but without wailing or shouting. Before moving on, we have to be aware of the following:

1. The Muslim is not permitted to wear a sign of mourning, discard his adornment, or change his usual attire to express his sorrow and grief for it is a characteristic of disbelievers. It is taken for granted that imitating the disbelievers is prohibited in Islam, for the Messenger said, *"He who imitates others (non-Muslims) is not one of us. Do not imitate the Jews or Christians."*
2. It is also part of blind imitation to place bunches of flowers upon the coffin or in the grave. Apart from being among the actions of disbelievers, it is also of no benefit, for it wastes money. On the other hand, the placement of plants or flowers separately on the tomb without the intention of imitation is permissible as shown in the Prophet's tradition.

3. Among the aspects of blind imitation is to place the deceased's picture over the coffin or in the home of the deceased, regardless of its being an act of non-Muslims. We have to keep in mind that it is an unlawful act in Islam; since taking unnecssary photographs is prohibited in Islam.

4. Playing funeral music in front of the coffin or the house of consolation is a kind of unlawful imitation. It is forbidden as the sound *hadîths* – mentioned under the title of forbidden musical instruments - indicate.

5. Smoking at the time of the funeral, especially when the Noble Qur'ân is recited; since smoking is essentially forbidden and the Noble Qur'ân should be listened to when it is recited.

6. Of the common offensive actions after the burial is to whiten the grave with plaster or build over it. Muslim related on the authority of Jâbir, "The Prophet ﷺ forbids us to whiten the grave's plaster, to sit on or to build over it."

4. Other forbidden customs:

- Among the deep-rooted pre-Islamic customs in modern day communities is that the people gather during weddings and on different occasions to listen to songs, music, and to watch dancers. Also, we have to take into account that these concerts are not without wine, music, insolent laughter, and foolish acts from drunkards. It is also customary to see shots fired by irresponsible people.

- Among the pre-Islamic customs is attributing the child to a man other than the child's father. The Prophet ﷺ listed this practice among the abominable evils which entail the curse of Allâh, the Angels, and people. Al-Bukhârî and Muslim narrated that the Messenger of Allâh ﷺ said, *"The one who claims descent from someone other than his real father, and the slave who attaches*

himself to someone other than his real mother, are cursed by Allâh, His Angels, and the people. Allâh will accept neither repentance nor ransom from such a person on the Day of Resurrection."

- Likewise, Islam prohibits what is known as artificial insemination if the donor of the semen is other than the husband. It is a despicable crime and a major sin and is classified in the same category as adultery, for they are similar in nature and effect, in that both bring forth a child through illegal means. These heinous crimes are rejected by all Divine laws. However, we should keep in mind that taking care of a child to rear and to educate him is not prohibited by Islam – that is, when a man brings home an orphan or a foundling to rear, educate, and treat as his own child.

- Among the pre-Islamic customs that still exist in many places is depriving the woman's right of dowry and inheritance although these rights are mentioned in the Noble Qur'ân:

﴿ لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ وَلِلنِّسَآءِ نَصِيبٌ مِّمَّا تَرَكَ ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا ﴾

"There is a share for men and a share for women from what is left by parents and those nearest related, whether the property be small or large - a legal share." (An-Nisâ, 7)

As for dowry, Allâh says:

﴿ وَإِنْ أَرَدتُّمُ ٱسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَءَاتَيْتُمْ إِحْدَىٰهُنَّ قِنطَارًا فَلَا تَأْخُذُوا۟ مِنْهُ شَيْـًٔا ۚ أَتَأْخُذُونَهُۥ بُهْتَٰنًا وَإِثْمًا مُّبِينًا ﴿٢٠﴾ وَكَيْفَ تَأْخُذُونَهُۥ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنكُم مِّيثَٰقًا غَلِيظًا ﴾

"But if you intend to replace a wife by another and you have given one of them a Qintar (of gold i.e. a great amount) as Mahr, take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin? And how could you take it (back) while you have gone in unto each other, and they have taken from

you a firm and strong covenant?" (An-Nisâ, 20-21)

Dear educators, the above-mentioned are the most heinous crimes that Islam forbids, and it punishes those who commit one or more of them. Thus, you should avoid them, set a good example to others, and caution those whom you educate lest they go astray and incur punishment upon themselves.

Chapter Three

Necessary Suggestions Concerning Education

Lastly, I would like to draw the attention of teachers to some necessary suggestions concerning education. These suggestions are as important as has been mentioned in the previous chapters concerning the responsibilites of teachers towards their students, effective educational methods, and the main principles with which children should be raised. These suggestions may be summed up in the following points:

1. The child should long for the most honorable gains

One of the most important tasks a teacher should do is to encourage his students to join involuntary work, whether industrial, agricultural, or commercial. It must be noted that all the Prophets of Allâh ﷺ used to voluntarily work and they specialized in some professions and crafts. In this way, they gave the succeeding generations and nations a good example of joining involuntary and *Halâl* (legal) work. Thus Nûh ﷺ learned how to build ships as Allâh ordered him to make one. Allâh ﷻ says, in this regard,

﴿ وَٱصۡنَعِ ٱلۡفُلۡكَ بِأَعۡيُنِنَا وَوَحۡيِنَا وَلَا تُخَٰطِبۡنِي فِي ٱلَّذِينَ ظَلَمُوٓاْ إِنَّهُم مُّغۡرَقُونَ ﴾

"And construct the ship under Our Eyes and with Our Revelation, and call not upon Me on behalf of those who did wrong; they are surely to be drowned." (Hûd, 37)

Again, Mûsâ ﷺ devoted himself for Shu'aib, one of the Prophets of Allâh, to feed and take care of his sheep for years in return for marrying one of his daughters. Allâh ﷻ says in the Noble Qur'ân:

﴿ قَالَ إِنِّيٓ أُرِيدُ أَنۡ أُنكِحَكَ إِحۡدَى ٱبۡنَتَيَّ هَٰتَيۡنِ عَلَىٰٓ أَن تَأۡجُرَنِي ثَمَٰنِيَ حِجَجٖ ﴾

"He said, "Surely I would like to marry you to one of these, my two daughters, on condition that you hire yourself to me for eight

pilgrimages i.e. years. (Al-Qasas, 27)

Prophet Muhammad ﷺ was a shepherd and a trader before his Prophethood. It is he who said, *"I used to tend sheep for the Makkans in return for wages."* This is narrated by Al-Bukhârî. He also went for trading trips to Syria twice ; the first with his uncle Abû Tâlib when he was twelve years old , and the second time he was sent by Lady Khadîjah with her servant Maysarah, to trade for her with her money and he did well. At that time he was twenty-five years old.

Here, Islam, with its comprehensive principles and integrated legislation, has venerated the performance of honorable work and considered gaining one's sustenance as one of the most pious and honorable acts. Thus, Allâh ﷻ says:

﴿ هُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ ذَلُولًا فَٱمْشُوا۟ فِى مَنَاكِبِهَا وَكُلُوا۟ مِن رِّزْقِهِۦ ۖ وَإِلَيْهِ ٱلنُّشُورُ ﴾

"He it is Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it); so walk in the path thereof and eat of His provision. And to Him will be the Resurrection." (Al-Mulk, 15)

And He also says:

﴿ فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ فَٱنتَشِرُوا۟ فِى ٱلْأَرْضِ وَٱبْتَغُوا۟ مِن فَضْلِ ٱللَّهِ وَٱذْكُرُوا۟ ٱللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴾

"So, when the prayer is accomplished, then spread abroad in the land, and seek of the Grace of Allâh, and remember Allâh much, that possibly you would prosper." (Al-Jumu'ah, 10)

The traditions of the Prophet ﷺ also have a lot to say regarding the importance of work. Al-Bukhârî narrated that the Prophet ﷺ said, *"It is better for one to take his rope and bring a bundle of wood on his back than to ask people for alms, who may give or not."* And he also said, *"No one would eat better food than that he gained himself. Dâwûd, the Prophet of Allâh, used to live from what he himself earned."*

In turn, our pious predecessors said the following concerning

unemployment and the unemployed. Ibn Al-Jawzî narrated that 'Umar Ibn Al-Khattâb ﷺ met some people who were reluctant to do any work. 'Umar asked them: Who are you? They answered, "We are relying on Allâh." Angrily, 'Umar said: "You are lying. He who is relying on Allâh is the one who sowed seed in the ground and then trusted in Allâh." And then 'Umar stated, "None of you should stay at home without going out to look for his sustenance, praying "O Allah send me my sustenance; since the heaven (sky) does not rain gold or silver." Sa'îd Ibn Mansûr said that Ibn Mas'ûd ﷺ said, "I hate to see an unemployed man who does not have work to do neither for this life here nor for the Hereafter."

These quotations indicate that Islam pays great attention to manual work and professional education. They also condemn unemployment and laziness and encourage individuals to work and gain their sustenance.

In teaching children professions and crafts we should differentiate between two kinds of children: the first group are those who do well in their studies. They are mostly intelligent and should continue with their studies until the end while at the same time, they should be trained during vacations; and whenever a chance permits, they learn professions or crafts to which they are inclined; no one would know what the future hides for them. The second group are those of moderate intelligence and the third are not very intelligent. Students of the second group should be taught the necessary religious and worldly duties. Then they would turn to professional jobs and specialized crafts. It is wrong for a father or he who is in charge, should let the third group continue in their studies in spite of the fact that it is difficult for them.

Women and girls should be given a well-grounded education as well as to be taught crafts and professions that suit their nature and individual abilities.

Islam has exempted women from many jobs and responsibilities because of the following:

- Some jobs and responsibilites do not suit their physical cababilities and feminine nature. So being a fighter, a construction worker, or a blacksmith is inappropriate.
- They may result in dangerous social immorality, as in such cases the woman intermixes with men.
- They may be against her nature as a mother. Thus working in demanding occupations while at the same time being a wife who has children to rear would be exhausting for her.

In brief, manual work and professional crafts are of the most important and honorable jobs, so we should direct our children to them.

2. Keeping in mind the innate capacity of the child

One of the most important facts that teachers should bear in mind, is trying to know the crafts a child would feel inclined to, what professions suit him, and what hopes and goals he has in life. There is no doubt that children are different in their interests, intelligence, and energy. Hence a wise teacher, or a prudent parent is the one who leads the children to the correct positions, which suit their inclinations and interests and congenial environments. Thus if the child is intelligent and has a keen interest to pursue his studies, then the teacher should prepare the required means and help him achieve his goals in life. On the other hand, if the child is of moderate intelligence and has inclinations to learn a profession or a craft, the teacher should help him to achieve his avowed aims. Again, if the child is not very intelligent, the teacher should direct him to a job, which suits his mentality, temper, and capacity.

This is what is meant by 'Âishah ﷺ in her saying that was narrated by Muslim: "The Prophet ﷺ ordered us to direct the people to their suitable positions." Here, guided by the Prophetic

instructions of taking into account the child's desire, and giving him his rank, Muslim educational leaders, headed by Ibn Sina advocated observing the inborn inclinations of the child. In this regard, Ibn Sînâ said, "Not every craft a child likes is appropriate for him but the one that suits him is the one that goes with his temper. If professions and crafts were to be followed by means of guesswork alone and not by appropriateness and options, no one would be lacking the ability to learn arts or crafts. Thus, it is important for the one who guides a child who wishes to choose a given craft to first consider judging the temper of the child, probe into his talent, and examine his intelligence. Accordingly, the teacher can choose for the child the appropriate craft on this basis."

Here, the educator is not lacking the means by which he could know the psychology of the child, whether he is intelligent or not, and the crafts or studies he is inclined to. Then the child goes his way in life through what suits him and what is good for him; whether he continues with his studies or learns crafts. Both choices will be good for him, his people, and his country.

3. Giving the child the opportunity to play and be entertained

Islam is the religion of realism and it has a method that judges human beings according to their inclinations, psychology, and nature. Hence it does not suppose that all our speech should be praising and remembering Allâh, our silence as contemplation, neither should mediation be considered as lessons from which people would learn, nor our leisure-time should be wholly spent in worshipping Allâh. Islam approves of all that human life requires, i.e. happiness and cheerfulness, playing and entertaining, wedding and enjoyment, provided that these activities do not go beyond what Allâh has permitted or the domain of good manners.

This is clear in the saying of the Prophet ﷺ to Ḫanẕalah Al-Asadî, *"I swear by the One Who holds myself (Allâh), if you (the Companions of the Prophet) keep on remembering and praising*

Allâh, like in the case you do while you are sitting with me, angels would have shaken hands with you in your beds and roads wherever you tread. But, Hanzalah, there is a time and a time some time for praising Allâh and some other time for worldly affairs and entertainment. The Prophet ﷺ repeated the words *(there is a time and a time)* three times. This is narrated by Muslim.

There are many methods which Islam considers legitimate concerning physical preparation for exercise. These methods show that Islam is a realistic religion, which allows its adherents to share in wholesome play and entertainment as long as it is for the advantage of Islam and in the domain of entertaining one's family and children. Of these methods is the saying of the Prophet ﷺ which was narrated by Al-Bukhârî: *"Everything other than remembering and praising Allâh is diversion or heedlessness except four acts: one's walking between two targets (for shooting), training his horse, playing with and entertaining his family, and learning to swim."*

Our Prophet ﷺ, the best example of virtue in all things, used to play and entertain his family and the children of his Companions and he used to amuse and befriend them. He also encouraged them to practice permissible games and entertainment. Here are some examples:

Imâm Ahmad narrated with good transmission that the Messenger ﷺ used to gather 'Abdullâh, Ubaydullâh and Kathîr Ibn Abbâs ؓ and say, "Whoever races me first will be given so and so." Then they would race with one another till they reached the Prophet and touched his back and chest. The Prophet then kissed them and gave the winner his due prize. Abû Ya'lâ reported that 'Umar Ibn Al-Khattâb ؓ said, "I have seen Al-Hasan and Al-Husayn riding on the shoulders of the Prophet ﷺ. So 'Umar said "What an excellent horse under you." The Prophet then said, *"And what excellent horsemen they are."*

Nevertheless Muslim educationalists assure, in the light of the above-mentioned, that the child is in need of play and entertainment after times of study. Here, we quote the saying of Imâm Al-Ghazâlî in his book *Ihyâ Ulum Ed-Dîn*, with regard to this issue:

> "After the time of studying, the child should be permitted to engage in good exercise to relieve himself from the labor of the office, but he should not indulge in playing till he is tired. As a matter of fact, if the child is forbidden, to play along with the hardships of study, his heart will be hardened, his intelligence will be weakened, and his life will be troubled to the extent that he will seek to flee from all these troubles under any pretext."

However, a teacher should bear in mind, concering children's play, two important things. The first is that playing should not result in exhausting the child because that will hurt the body of the child and weaken it. Here the Prophet ﷺ says, *"Not to harm others nor to be done harm by (others)."* The second is that playing should not take the time allocated for other duties a child is required to do. In this regard, the Prophet ﷺ says,*"Stick to what benefits you, ask for the help of Allâh, and do not feel helpless."*

4. Cooperation between the home, mosque, and school

Building the child in knowledge, spiritually, and physically is established through firm cooperation between the home, the school, and the mosque.

It is known that the responsibility of the home is mainly rearing children physically, and the one who ignores the rights of his children commits grievous sins. Abu Dâwûd narrated that the Prophet ﷺ said, *"The most horrible sin one might commit is the sin of wasting (ruining) those whom he is in charge of."*

No doubt that the role of the mosque in Islam is concerned mainly with spiritual education since Ṣ*alâh* (Prayer) in congregation and reciting the Noble Qur'ân involve continuous spiritual

insight and heavenly mercy. Here Al-Bukhârî narrated that the Prophet ﷺ said, "*One's praying in congregation is better than his praying alone (in his house or in the market-place or any other place) by twenty five degrees.*" That is because if he makes ablution the right way and then goes to the mosque intending only Ṣalâh (not any other worldly affairs) every step he takes is a good deed written for him (in his book of deeds) and a bad deed (a sin) is erased. And when he finishes his prayer, the angels will keep on asking forgiveness of Allâh for him as long as he is sitting in the mosque and did not spoil his ablution. Angels will invoke Allâh for him saying, "May Allâh have mercy on him, may Allâh have mercy on him." Again, he will be considered as if he were praying as long as he is waiting for the prayer."

The role of the school is more concerned with educating the child, since teachers have a great influence on forming the personality of the student. Thus, knowledge and education have this great status in Islam. Among the merits of learning and education are: "Anyone who goes on a way for learning, Allâh will surely make his way easy to heaven." It is narrated by Muslim that *"Angels would stretch their wings down approving of what he the one asking for knowledge" is doing. Those on earth and in the heaven, even whales in the water, would ask Allâh's forgiveness for the scholar*. Narrated by Abu Dâwûd and At-Tirmidhi.

When we say that the home should cooperate with the mosque and the school, this means that the child would have an integrated personality spritually, physically, mentally, and psychologically. Moreover, he would be an influential member of his society and would participate in the progress and welfare of his nation and serve the dignity of his person. This kind of cooperation would not be fulfilled unless two conditions are met:

1. There should be no dualism or contradiction between the education of the home and the school.

2. Cooperation should aim at establishing integration and balance in building up the Muslim personality.

Thus, if cooperation between the msoque and the school met these two conditions, the child would develop spiritually and physically, and would be equipped mentally and psychologically. So, the child would be a balanced righteous man who would gain a good reputation among the people and would become a distinguished person. In the field of cooperation between the home and the school I want to point out the following facts:

a. Many teachers and educationalists in our schools and universities do not know much about education. They blindly adhere to the manners and morals of foreigners. For instance, they imitate the Europeans in their customs and traditions and adopt their beliefs and behavior.

b. Some of the books that have been taught to students in schools are full of false ideas and skepticism. Thus, they raise doubts about religions and advocate atheism and apostasy. Here I quote some examples that are found in the secondary schools books in Syria. In a book on "The Society" we read: "Every call advocating the establishment of independent states based on religion is nothing but a stupid one." Further, in a book on literature, the veil, which a Muslim woman or girl wears, was discussed elaborately and labeled as a "sign of backwardness"; and the history of Islâm was described as "a history of feudalism and degradation."

c. Only a short amount of time is devoted to religious subjects compared to other scientific and literary subjects taught at schools. Thus, a Muslim cannot recite the Qur'ân in the right way; he can not know the laws of *Sharî'ah*, nor can he know the facts about the biography of the Prophet ﷺ and his Companions and the history of his religion, since schools do not teach him all these subjects. The result is that students graduate from schools with a

limited cultural background and with little knowledge of the Islamic system, the sciences of the Noble Qur'ân, and the history of his forefathers and their heroic deeds.

Hence if the parent or guardian does not perform his educational responsiblity towards his children in the right way, the child might be converted to another way or develop bad character. In this case no guidance would either avail nor would any means improve his behavior.

In brief, if the parent realizes that his child is not brought with the principles of Islam in his school, nor takes his share of the instrucations of *Sharî'ah*, then the father has to take his responsibilty in a serious manner, i. e. to rear his child on the sound principles that Islam is a religion of worship, morals, and legislation. He should also connect the child with the mosque, righteous companions, and wise organizations. In this way the parent and teacher will protect the child through firm beliefs and Islamic morals.

5. Forming a close relation between the instructor and the child

One of the important educational principles on which psychologists, sociologists, and educationalists agree is forming a close relation between the teacher and the child, so that scientific, psychological, and moral upbringing would be integrated. Surely those with sharp insight would agree that if there is an emotional gap between the child and his teacher, there would be no sound education, and no proper rearing. So, parents and teachers have to look for effective methods to make children love them, promote cooperation between them, and make teachers and parents helpful and merciful towards the children. Among these methods are the following:

The teacher or parent should always smile. In this connection, At-Tirmidhi narrated that Jarîr Ibn 'Abdullâh said, "The Prophet

ﷺ never refused to meet me since I converted to Islam and whenever he met me he would smile to me." Encouraging the child by giving him a present whenever he does something well, or whenever he excels in his studies. In this regard, At-Tabarî narrated that the Prophet ﷺ said, *"Present gifts to one another so that you might love one another."* Showing care and sympathy for the child. It is narrated by Al-Bukhârî and Anas that the Prophet ﷺ said, *"He who does not care for his Muslim brothers (all Muslims) is not a true Muslim."*

Treating a child with tenderness: At-Tirmidhi, An-Nasâî and Al-Hâkim narrated that the Prophet ﷺ said: *"A Muslim believer whose faith is the best and is the most pious is the one who has the best manners and the one who is most tender towards his relatives."* Being familiar and easygoing with the child and joking with him. At-Tabarî narrated that Jâbir said, "Once I entered the Prophet's house, and I saw him moving his hands and knees while Al-Hâsan and Al-Husayn were riding on his back and the Prophet was saying; *"Your camel is the best and you are the best two riders."*

Thus, with such tender affection the Prophet ﷺ used to meet his people, every young man and every child. They all loved him heartily and faithfully. Moreover, they sacrificed themselves for him and believed in him. So they were described by Allâh thus: ***"They do not desirously care more for themselves than for himself."*** (At-Tawbah, 120)

What assures us of this true and honest love is the saying of Alî Ibn Abî-Tâlib رضي الله عنه when he was asked about the love of the Companions for the Prophet ﷺ. He said, "The Prophet was dearer to us than our riches, children, parents, and cold water in case of thirst."

Again At-Tabarânî narrated that a man named Thawbân, came to the Prophet ﷺ and said, "O Prophet of Allâh, you are dearer to me than my relatives and my riches. When I remember you I

cannot bear it till I come to you. When I think of my death and yours, I know that you enter Paradise in the rank of the Prophets and when you enter Paradise I cannot see you again." After that Allâh revealed the following Qur'anic verse:

﴿ وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُوْلَٰٓئِكَ مَعَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَ ۚ وَحَسُنَ أُوْلَٰٓئِكَ رَفِيقًا ﴾

"And whoso obeys Allâh and the Messenger (Muhammad ﷺ) then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the Siddiqîn (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq) the martyrs, and the righteous. And how excellent these companions are!" (An-Nisâ, 69)

From what has been discussed above and the effective attitudes which the Prophet ﷺ advocated, it is clear that the most important basis for forming the personality of children in the shade of good character manners of Islam is to establish the relations of love, brotherhood, and understanding between teacher and student. Here both would achieve the expected benefits. Thus, the teacher would gain the fruit of his efforts and the student would be among the most righteous and pious ones.

6. The daily educational program

The most important task a teacher should take care of is to follow a specific educational course with the student so that he becomes familiar with it and finds it easy to follow in the future. Now here are, my fellow teachers, the details of this method as inspired from the teachings of Islam so that you might make use of them.

A. In the morning, a teacher should follow the following progam:

- The worthiest thing one can do when he wakes up in the morning is to remember and praise Allâh. One should begin his day with the following invocation: *"I praise Allâh who gave us life again*

after we had been dead and to him is the Resurrection." (Agreed-upon)

- When the child wants to go to the bathroom, the teacher should teach him the way to enter the bathroom i. e. he should enter with his left foot and when leaving he steps out with his right foot. This is because it has been recommended that we use our right hands and feet when doing good things and use our left hands and feet when doing impure things.

- The student should be taught to say (when entering the bathroom): *"O Allâh! I ask Your protection from devils; males and females."* (Al-Bukhârî and Muslim)

- The student should be taught not to take with him into the bathroom, anything that includes a form of Remembrance of Allâh, books, articles, Holy books, or rings that bear the name of Allâh on them." In this regard, the narrators of the traditions of the Prophet ﷺ from Anas رضي الله عنه said that the Prophet ﷺ used to take off his ring and leave it aside when going to relieve himself. The words: "Muḥammad is the Messenger of Allâh were engraved on it." (Al-Ḥâkim)

- The student should learn not to speak while relieving himself. Here Imâm Muslim narrated that, "A man passed by the Prophet ﷺ while he was urinating. The man greeted the Prophet ﷺ but he did not return his greeting."

- The student should learn how to cleanse his/her private parts after relieving himself/herself and not to let any impurity stain his body or clothes, since most of the punishment in the grave neglecting to wash one's private parts after relieving oneself. In this regard, Al-Bukhârî narrated that the Prophet ﷺ said, *"Wash your outer sexual organs and anuses after you urinate or defecate since most of the punishment in the grave comes from such negligence."*

- The student should learn to wash his private parts with his left hand, since the Prophet ﷺ said, *"If one of you urinated, he should not touch his sexual organ or wash it with his right hand, nor would one breathe in a vessel while drinking."* (Agreed upon)

- The student should lear to leave the bathroom with his right foot and invoke: *"Praise be to Allâh, The One Who removed harm from me and healed me."* Narrated by Ibn Mâjah

- Then, he makes ablution.

- The merits of ablution are that it obliterates sins. In this regard Imâm Muslim narrated that the Prophet ﷺ said, *"When one makes ablution and starts by washing his face, all the sins he has committed with his eyes drop from his face with the running water. And when he washes his feet all the sins he committed with his feet drop with the running of the water or with the last drop of water. So, he gets purified from all his sins."*

- The student should learn to say the Prophetic invocation after performing ablution: *"I profess that there is no god but Allâh; there is no associate with Him, and Muhammad is His Prophet and Messenger."* Muslim narration is: *"O Allâh! Make me of the penitent and the purified."*

- The student should learn to pray two *rak'ahs* whenever he finishes ablution. Ahmad and Imâm Muslim narrated that the Prophet ﷺ said, *"Any Muslim who performs ablution the right way, then he prays two rak'ahs with pure hearty intention, his due reward must be Paradise."*

- To pray with him any number of *rak'ahs* at night. Muslim and Abu Dâwûd narrated that the Prophet ﷺ said, *"If one of you gets up at night, he should start to pray a short rak'ahs."* Praying at night, after praying the evening prayer, has no definite number of *rak'ahs*. You can pray as many as you can, two by two, since the Prophet ﷺ said, *"Night prayer is two by two, and if you*

suspect that the dawn prayer has approached, pray one single witr rak'ah." Among the blessings of praying and praising Allâh at night is that it paves the way to Paradise. At-Tirmidhi narrated that the Prophet ﷺ said: *"O people, greet one another "say may peace be upon you", feed other people from your food and pray at night while people are asleep, so you enter Paradise peacefully."*

- To urge him to pray the dawn prayer in the mosque: to teach him to invoke Allâh after the call for prayer. Imâm Muslim and Abu Dâwûd narrated that the Prophet ﷺ said, *"When you hear the Adhan (calling for prayer), repeat what he is saying. Say: "Peace be upon Muhammad, since whoever says Peace be upon me once, ten good deeds will be written for him in his book of deeds, and after that ask Allâh to grant me Al-Wasîlah, which is a place not attained by any servant of the servants of Allâh; I hope I can attain it. The one who asks for me Al-Wasîlah will deserve my intercession on the Day of Judgment."* Invoking Allâh, and asking for His Mercy and Forgiveness, should be done in the way that has been reported from the Prophet ﷺ. Al-Bukhârî narrated that the Prophet ﷺ said, *"Whoever says whenever he hears the Adhân the (calling for prayer) "O Allâh, Lord of this ever-perfect call, the Lord of this continuing prayer, grant Muhammad Al-Wasîlah and virtue and give him the most honorable status You have promised him will deserve my intercession on the Day of Judgment."*

- To teach him the merits of praying in congregation in the mosque. At-Tirmidhi and Abû Dâwûd narrated that the Prophet ﷺ said, *"Give glad tidings to those who walk in the darkness to mosques that they will have great shining light on the Day of Judgment."*

- To teach him to glorify and invoke Allâh after finishing his prayers. Imâm Muslim narrated that Abû Hurairah ﷺ said:

"Whoever says, subhana Allah (Glory be to Allâh) thirty-three times, al-Hamdu lillah "Praise be to Allâh" thirty-three times, and Allahu Akbar "Allâh is the Greatest" thirty-three times and then complete the hundred by saying, la ilaha illa Allah "There is no god but Allâh; there is no associate with Him, for Him is all that is in the earth and the skies and for Him is praise and He has power over all things," all his sins will be obliterated even if they were as much as the foam of the sea."

- To teach him that praying the *Sunnah* (voluntary) prayers after the dawn and afternoon prayers are undesirable. Al-Bukhârî and Imâm Muslim narrated that the Prophet ﷺ said, *"No prayer after dawn until the sun rises, nor after the afternoon prayer till the sun fades away."*

- To instruct him that praying when the sun is in the middle of the sky as well as when it is fading away is undesirable. Imâm Muslim narrated that 'Uqbah Ibn 'Âmir said, "The Prophet ﷺ used to discourage us from praying at three times: when the sun is rising till it completely rises, when it is in the middle of the sky till it declines, and when it fades till it completely fades away."

- Then teach him to say the invocation the Prophet ﷺ used to say in the morning. Mentioning the Name of Allâh and remembering Him is strongly recommended many times in the Noble Qur'ân.

﴿ فَٱذْكُرُونِىٓ أَذْكُرْكُمْ ﴾

"Therefore remember Me (by praying, glorifying), I will remember you..." (Al-Baqarah, 152) and

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ ٱللَّهَ ذِكْرًا كَثِيرًا ﴾

"O you who believe! Remember Allâh with much remembrance." (Al-Ahzâb, 41)

The Prophet ﷺ said, *"Two words are easy and are beloved to Allâh, and yet are heavy in the balance (on the Day of Judgment)*

i.e. Glory be to Allâh and so is His praise; Glory be to Allâh the Greatest." Narrated by Imâm Muslim. Also, At-Tirmidhi narrated that Abû Hurairah said that the Prophet ﷺ used to say in the morning, *"O Allâh, By Your power we wake up, by Your power we live, by Your power we die and to You is the Resurrection."*

- Reading with him some verses of the Noble Qur'ân: there are many sayings of the Prophet ﷺ regarding the virtue and merits of reading the Qur'ân. Muslim narrated the *Hadîth*: *"Read the Qur'an since it will intercede (before Allâh) for those who used to read it."* Al-Bukhârî narrated, *"The best of you are those who learn the Qur'ân and teach it to others."*

- Playing some sport with him: Allâh ﷻ says in the Qur'ân:

﴿ وَأَعِدُّوا لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ ﴾

"And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery)" (Al-Anfâl, 60) Training includes all kinds of sports i.e. running, gymnastics, jumping, wrestling, weight-lifting, and so on.

- Then teaching him some cultural subjects: Allâh ﷻ says in the Qur'ân,

﴿ وَقُل رَّبِّ زِدْنِي عِلْمًا ﴾

"Say: "My Lord! Increase me in knowledge." (Ṭâ-Hâ, 114)

If the child is a student, teach him his school lessons. The student should prepare the lessons he will study. He may study his school lessons while reading other cultural books. On the other hand, if the child is a worker, teach him related cultural subjects. The child would learn, in the early hours of the day, some facts of science so that he might reach a moderate level of mental growth and cultural awareness.

- Praying the *Ḍuḥâ* (forenoon) prayer with him: Al-Bukhârî and Muslim narrated that Abu Hurairah ﷺ said, "My beloved

Muhammad ﷺ advised me to do three things: to fast three days every month, to pray the two *Rak'ahs* of the forenoon prayer and to pray at least a single *Rak'ah* before going to sleep." The minimum of the *Duhâ* prayer (forenoon) is two and the maximun is eight *rak'ahs*. The time of this prayer begins about thirty minutes after sunrise and forty-five minutes before noon.

- Eating breakfast with him: the teacher should stick to the etiquette of eating and drinking as has been mentioned above.

- Teaching him how to leave his house

- Teach him to put on his shoes beginning with the right foot, and when taking them off he should begin with his left foot. Imâm Muslim narrated that the Prophet ﷺ said, *"When one of you is putting on his pair of shoes, he should begin with his right foot and when taking them off he should begin with his left foot."*

- Teach him to invoke Allâh when leaving his house. At-Tirmidhi narrated that the Prophet ﷺ when leaving his house would say, *"In the Name of Allâh, I put my trust in Allâh, there is no power save with Allâh."*

- Teaching him the etiquettes of walking on the street: teach him to walk in a leisurely manner since Allâh ﷻ says in the Qur'ân:

﴿ وَعِبَادُ ٱلرَّحْمَٰنِ ٱلَّذِينَ يَمْشُونَ عَلَى ٱلْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ ٱلْجَٰهِلُونَ قَالُوا۟ سَلَٰمًا ﴾

"And the bondmen of the All-Merciful are the ones who walk on the earth gently, and when the ignorant address them, they say, "Peace." (Al-Furqân, 63)

- Teach him to lower his gaze and not look at the opposite sex who are not his kin. Allâh says in the Qur'ân:

﴿ قُل لِّلْمُؤْمِنِينَ يَغُضُّوا۟ مِنْ أَبْصَٰرِهِمْ وَيَحْفَظُوا۟ فُرُوجَهُمْ ۚ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۗ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا يَصْنَعُونَ ﴾

"Say to the "male" believers that they cast down their gaze, and

preserve their private parts; that is more cleansing for them. Surely Allâh is Ever-Cognizant of whatever they work out." (An-Nûr, 30)

- Teach him how to greet people by saying, "Peace be upon you"; and if one greeted him he should reply, "Peace, mercy and blessing of Allâh be upon you."

- Teach him that if he meets one of his brothers in Islam and friends that he should shake hands with him. At-Tirmidhi narrated that the Prophet ﷺ said, *"If two Muslims met each other and they shook hands, thanked Allâh, and asked His forgiveness, He would forgive them."*

- Teach him to avoid the hazards and risks he might meet in the street, road, etc. This may be done through watching out for cars and lorries driving along roads and streets. He is better to walk on the pavement. In this regard, Allâh ﷻ says:

﴿ وَلَا تُلْقُوا۟ بِأَيْدِيكُمْ إِلَى ٱلتَّهْلُكَةِ ﴾

"And do not throw yourselves into destruction" (Al-Baqarah, 195)

B. In the evening: a teacher should follow the program below:

- Be sure that the sunset and evening prayers are performed in the mosque. Then, do your best that children wear their best clothes whenever they pray, since Allâh ﷻ says in the Qur'ân:

﴿ يَٰبَنِىٓ ءَادَمَ خُذُوا۟ زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ ﴾

"O children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawaf of) the Ka'bah" (Al-A'raf, 31)

- Be careful that they should not eat garlic or onions before going to pray in the mosque for fear of bad ordor from their mouths. In this regard, Al-Bukhârî and Muslim narrated that the Prophet ﷺ said, *"Whoever ate garlic or onions should keep away from our mosque."* Be careful that they should enter the mosque quietly and politely. The Prophet ﷺ said, *"When you come to the*

mosque, you must keep quiet; pray the rak'ahs you can attain with the congregation, and those rak'ahs you missed you have to perform by youself." Be careful to pray two *Sunnah* (voluntary) *rak'ahs* before sitting as a greeting to the mosque. Al-Bukhârî and Muslim narrated that the Prophet ﷺ said, *"When one of you comes to the mosque, It is better that he prays two rak'ahs before he sits down."* When one leaves the mosque, he should go out with his left foot first and invoke Allâh with the following words: "O my Lord, forgive my sins and open to me the gates of Your Bounty." Be careful that your children do their homework and tell them to do their jobs in the best way, to implement the saying of the Prophet ﷺ: *"Verily, Allâh wants that if one of you has done a job, he has to do it perfectly."* Narrated by Al-Bukhârî

C. At night: be careful to teach your children virtue, good social behavior, historical episodes, or scientific facts so that your children might benefit from your guidance and advice. For instance, when Muslims celebrate a great occasion such as the Journey of Ascension, you should gather your children and teach them the following facts:

1. The night journey of the Prophet ﷺ is a great miracle by which Allâh honored His beloved Prophet, when he was in one of the distressing periods of his life. It was a period in which he and his followers were badly treated, challenged, and punished severely. This great event occurred one year before the *Hijra* (migration to Makkah). It was a blessed and an honored Journey to the vast domain of the heavens and the earth conferred only on Muhammad ﷺ.

2. What is the meaning and significance of the night journey to Al-Aqsâ Mosque and the ascension to the seven heavens? Al-Isrâ' (night journey) refers to the journey which the Prophet Muhammad ﷺ made to Al-Aqsâ Mosque beginning from Makkah. This Mosque is situated in Jerusalem in the state of Palestine. Al-Mirâj

(ascension) refers to the ascension of Prophet Muhammad ﷺ to the seven heavens. Both journeys were by body and soul. So this great miracle would be considered as one of the many true proofs of the true Prophethood of Muhammad ﷺ.

3. What are the most important sights that the Prophet ﷺ saw during his blessed journey? Al-Bukhârî and Al-Bazzâr narrated that: "The Prophet ﷺ passed by some people who were sowing seeds and soon they were gathering (harvesting) the crops; and whenever they harvested their crops they grew again as if they had not harvested them. Here the Prophet ﷺ asked Jibrîl: *"What is this?"* Jibrîl answered: "Those are the ones who fought in the way of Allâh: each one good deed they had done was multiplied into seven hundred ones and the money they spent in the way of Allâh, surely Allâh would reward them for it since He is the Ever, Best, and Unique Sustainer." The Prophet ﷺ passed by people whose heads were broken by stones. When they were broken down, they returned to their initial state, and then broken again and so on. The Prophet wondered, *"O Jibrîl, who are these?"* He said: "Those are the ones who come to prayer with laziness." Then the Prophet ﷺ passed by some people having patches on their outer sexual organs and their anuses, and they were wandering like animals and were eating *Darî'* (a bitter and thorny plant in hell), *Zaqqûm* (a bitter tree in hell), and stones which will be heated in the fire. So the Prophet ﷺ asked Jibrîl: *"Who are those?"* Jibril answered: Those are the ones who did not pay Zakâh, and Allâh did not do them injustice since He never does injstice to those who are His servants." Then the Prophet ﷺ passed by some people with thick lips like those of camels. They were devouring embers of the hot fire of Hell getting out of their bodies. The Prophet ﷺ asked Jibrîl about these people and Jibrîl answered, "Those are the ones who devoured the money of orphans unjustly."

4. What is the relationship between the Sacred Mosque in Makkah and Al-Aqsâ Mosque in Palestine? Dr. Mustafâ As-Sibâ'î, رحمه الله said:

"The relationship between the Aqs̱â Mosque and the Sacred Mosque is that of equal esteem since the inhabitants of Makkah are the most honorable people on earth because they are the guardians and servants of *Al-Ka'bah* since the time of Ibrâhîm. Al-Aqs̱â Mosque has been the home-place of all Prophets of Allâh for extensive periods of history. Thus liberation movements must spring from these two Holy places and the battalions of faith should set out from these two holy places to guide the whole world to the right path and the Message of Islam."

5. What is the duty of Muslims towards Palestine and the captured Aqs̱â Mosque? In fact, our duty towards Palestine and Al-Aqs̱â Mosque is a very difficult responsibilty facing the present, past, and future generations who should carry it out before Allâh and history. The Prophet ﷺ entrusted us with a great task, that is, to liberate the Mosque and its surroundings from the Jews and Zionists and to keep Palestine as an indispensable part of our larger Muslim Community. So we should liberate every spot, even as small as a span of land or a grain of sand, of the land of the journey of ascension, from the hands of those unjust and disloyal Jewish invaders, who now occupy the Holy land. Thus, whoever is in charge should enlighten his children every time he sees fit morally, socially, historically, and culturally. Give your family happiness and fun. This may be done through:

a. Holding a quiz between your children to test their level of information. The aim of this competition is to encourage and help them to learn new aspects of culture and sciences and provide a sense of cheerfulness and joy in the house.

b. Telling amusing jokes, witty remarks, and narrating some wonderful tales. The aim is to refresh those who are in the house and to overcome any sense of annoyance from which some might suffer.

c. Playing some sports and games, undertake some literary discussions, and act some social and historical episodes. The

aim here is to refresh blood circulation and to keep up moral.

Be careful that you all sleep early because keeping awake at night is harmful for the health, wastes the blessing of waking up early to enjoy fresh air, makes one unable to pray the dawn prayer, and also makes him inactive and lethargic. On the other hand, waking up early in the morning is one of the traits of education in Islam. The Prophet ﷺ disliked sleeping before the evening prayer and staying awake after it for no beneficial purpose. In this regard, Al-Bukhârî narrated that the Prophet ﷺ *"disliked sleeping before the evening prayer or talking with others after it."* However, if talking to others is for some useful or urgent matter and virtuous teachings, then it is welcome. Al-Bukhârî and Ahmad narrated that 'Umar Ibn Al-Khattâb ﷺ said, "The Prophet ﷺ and I used to spend some time at night with Abu Hurairah in his house discussing with him some issues concerning Muslims."

Spending some time of the night with one's family is acceptable. Imâm Muslim narrated that Ibn Abbâs said: "I slept in the house of Maymûnah for one night, when the Prophet ﷺ was with her, to see how the Prophet ﷺ talked with his wife, Maymûnah, for some time and then slept." As for spending the night talking untruthfully about other people who are absent or in watching TV for a long time are not acceptable. Waking up early is one of the recommendations of the Prophet ﷺ gave his nation. Al-Bukhârî narrated that the Prophet ﷺ said, *"The early hours of the morning are blessed for my nation."*

Being careful that children should kiss their parents before going to bed, and invoke Allâh with the Prophetic supplications intending to wake up at night to pray the night *Sunnah* prayer *(tahajjud)* and the dawn prayer so that they could begin their day a fresh. It is *Sunnah*, when one is going to bed to dust off his bed lest any harmful insects might bite him; then he should lay down on his

right side. It is better to make ablution before going to sleep and say: "Praise be to Allâh, who affords us with food and drink and the One Who protects and shelters us." Then one reads the verse about the throne of Allâh, blows air onto his hand, and reads the following chapters (*Sûrahs*): Al-Ikhlas i.e. (1) Say, He is Allâh, One. (2) Allâh, The Everlasting Refuge. (3) He has not begotten, and has not been begotten, (4) And to Him none could be co-equal; and Al-Falaq i.e. (1) Say, I take refuge with The Lord of the Daybreak, (2) From the evil of whatever He has created, (3) And from a dusky night when it overspreads its gloom, (4) And from the evil of the women who spittle on knots, (5) And from the evil of an envier when he envies"; An-Nas i.e. (1) Say, I take refuge with the Lord of mankind, (2) The King of mankind (3) The God of mankind (4) From the evil of the ever-slinking whispers in the breasts of mankind, (6) Of the jinn and mankind." After he finshes reading, he rubs all parts of his body as far as his hands can reach. One should do this three times." (Agreed upon) Then one says, (*Subhana Allah*) "Glory be to Allâh," (*Al-Hamdu lillah*) "Praise be to Allâh" (*Allahu Akbar*) and "Allâh is the Greatest," each one of these thirty three-times. Narrated by Imâm Muslim

Then one puts his right hand under his cheek and says three times: "O Allah!, May You protect me from Your punishment on the Day of Resurrection." Narrated by At-Tirmidhi

Finally, one should recite the following invocation to Allâh: "By Your Name I repose my side to sleep and by You I raise it again. If You take my soul, have mercy on it and if You send it back to my body, protect it with what you protect Your righteous servants."

But if you suffer from insomnia, you read the following invocation to Allâh, then you will sleep quietly by the will of Allâh. Al-Bukhârî narrated that Khâlid Ibn Al-Walîd said to the Prophet ﷺ, "I cannot sleep at night because of insomnia." The Prophet ﷺ

told him, *"When you go to bed, you say: "O Allah, the Lord of the seven earths and all that is in them whatever, and the Lord of all devils and those whom he beguiled, be my neighbor and protect me from the evils any one of Your creatures might do to me or do me injustice. Your neighbor is the most protected one, Your praise is sublime, there is no god but You."*

One must notice the following remarks concerning the program I have just outlined:

1. This program suits teenagers and those who are slightly older. But for those children who are less than ten years, a teacher should follow another educational program which is summed up in two points: a- Teach them the foundations and principles of Islâm and also teach them the forms of worship, and most importantly prayers *(Salah)*; b- Teach them the principles of Islamic ethics i. e. truthfulness, honesty, filial gratitude, and speaking to people in a friendly and polite way.
2. Whenever you have the chance to go with your family on a picnic in a garden or to a beach, do not hesitate to make use of it so that they might become refreshed and learn to swim, or games they did not have the opportunity to learn.
3. Fast with your family the *Sunnah* (voluntary) days. So, when you sit down with them at the table to have breakfast (break the fast), let them see you cheerful and happy. And they would be accustomed to fasting the voluntary days taking you as their good example.

These are the most important concepts, which I think educators should follow in educational programs day and night. So, be careful, dear educator, to follow them so that you could raise your children and students according to the teachings of Islam.

7. Providing useful cultural means

Due to the educational responsibility of parents and educators towards children, they should prepare useful cultural means in all fields of knowledge to provide the young with adequate education and training. The following means may be useful:

1. Special library for children that contains:

a. A clear edition of the Noble Qur'ân for each child.

b. A suitable book of exegesis of the Noble Qur'ân, especially the short *Sûrahs*, for young children.

c. A general exegesis of the Noble Qur'ân that suits adults.

d. Appropriate books of Prophetic *Hadîth*.

e. Books about Islam, written in a narrative or discourse style.

f. Appropriate books on Muslim Jurisprudence *(Fiqh)*.

g. Simplified books of the Prophet's Biography ﷺ and the history of Islam in general.

h. Suitable books that show Islam as a way of life and a system of laws to refute the attacks on Islam by non-Muslims.

i. Books on science, history, and literature etc.

Dear educator, below are some books with which you should fill your library so that they may fulfill the children's needs in the future. I seek Allâh's Guidance; He alone guides to the straight Way.

1. Yusuf Al-'Azm, the series of *Ma'a Al-Jîl Al-Muslim*. The following have already been issued: a. *Barâ'im Al-Islâm*, the first book is on Creed. b. *Barâ'im Al-Islâm*, the Second book is on life. c. *Anâshîd wa Aghârîd* for the Muslim generation. d. *Ad'iyah wa Âdâb*, for the young Muslim generation. e. *Mashâhid wa Âyât* for the young Muslim generation. The above are for those from

7-12 years.

2. Al-Abrâshî, Muhammad 'Atiyyah, The Religious Library for the Child. 30 stories, 7-12 years.
3. Al-Sahhâr, Abdul-Hamîd Jûdah, Series of the Prophets' Stories. 12-16 Years.
4. Muhammad Alî Qutb, the series of *"Muslimât Khâlidât"*, age 12-16.
5. Muhammad Alî Qutb, the series of *"Ghazawât An-Nabî"* ﷺ, age. 12 - 16.
6. Abu Al-Hasan An-Nadawî, *Majmu'at Qasas An-Nabiyyîn*, age 12-16.
7. Muhammad Alî Dawlah, *Majmu'ât Siyar Islâmiyyah*. ages: over 15.
8. Najîb Al-Kîlanî's *Qasas*, over 15.
9. Muhammad Alî Dawlah, *Qasas Wa Hikâyât*, ages over 15.

Books for Thought:

1. Shaikh Ahmad 'Izzud-Dîn Al-Bayânûnî, *"Hadyu Al-Islâm*, age: over 15.
2. Shaikh Ahmad 'Izzud-Dîn Al-Bayânûnî, the series of *"Al-'Aqâ'id"*, ages: over 15.
3. Dr. Muhammad Sa'îd Ramadân Al-Bûtî and others, the senes of *"Abhâth fî Al-Qimmah."*
4. The series of *"Buhûth Islâmiyyah Hâmmah"*, age: over 15.

The famous authors who wrote on the general principles of Islam are:

1. *Majmû'at Rasâ'il* of martyr Imâm Hasan Al-Bannâ رحمه الله.
2. Shaikh Sayyid Qutb
3. Shaikh Muhammad Qutb

4. Abû Al-Ḥasan An-Nadawî.

5. Alî Aṭ-Ṭanṭâwî.

6. Fatḥî Yakan.

7. Sa'îd Ḥawwâ.

8. Yûsuf Al-'Aẓm.

9. Dr. Muḥammad Sa'îd Ramaḍân Al-Bûṭî.

10. Dr. Yûsuf Al-Qaraḍâwî.

2. Subscription to a weekly or monthly magazine

The magazine concerned should fulfill the following needs: A. It should be of Islamic and/or pure scientific orientation. B. It should keep away from deviation. C. It should not contain immoral pictures. Among these recommended magazines are:

- *Al-Ḥadârah*, in Syria.
- *Al-Mujtama*, in Kuwait.
- *Al-wa'y Al-Islâmî*, in Kuwait.
- *Al-Ba'th Al-Islâmî*, in India.
- *Ad-Da'wah*, in Egypt.
- *Al-'Itiṣâm*, in Egypt.
- *Al-Azhar*, in Egypt.
- *Al-Ummah*, in Qaṭar.
- *Manâr Al-Islâm*, in the Arab Emirates.

3. Making use of films and projectors

In fact, scientific, historical, geographical, and educational films along with projectors may be used by the instructor to enrich the culture of the young. This is one of the most useful means that embraces and fixes culture in an interesting aspect in the life of children.

As a matter of fact, Muslims should find joint-stock companies to produce suitable scientific, historical, geographical, and educational films that suit the age and intellect of the children for each home, district, and country.

4. Using means of illustration

Such means are, of course, among the useful means in educating the young since they explain what they may not understand. These means may contain:

A. Geographical maps that illustrate to the children the boundaries of the Muslim World in general.

B. Maps that illustrate the Muslim countries and their frontiers, important sites like Mosques and firms, and all that is related to their general welfare.

C. Pictures that illustrate Muslim civilization through the various centuries and the contributions of our forefathers in the fields of civilization and science.

D. Pictures that illustrate Muslim conquests through different ages to represent the dignity of Islâm.

5. Visiting museums

Undoubtedly, visiting museums provides new insights in the fields of culture, civilization, and history to the child. At the same time, it relates the child firmly to his dignified forefathers, whose achievements cannot be forgotten in the history of humanity or among modern generations.

6. Visiting public libraries

Visiting public libraries, whether archaeological or modern, is one of the most interesting means of culture that should attract the attention of the educators and instructors. Visiting libraries has many benefits for the young:

- Making the child familiar with the ways of borrowing and reading books.
- Training the child in good manners and etiquettes that should be observed in public places and scientific centers.

9. Arousing the child's desire to read

Under the banner of Islam, we should say, in the words of the Qur'ân:

﴿ وَقُل رَّبِّ زِدْنِي عِلْمًا ﴾

"Say: "My Lord! Increase me in knowledge." (Ta-Ha, 114)

﴿ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ﴾

"Are those who know equal to those who know not?" (Az-Zumar, 9)

The responsibility of parents and instructors towards the young is to teach the child the concepts of Islam, as religion and state, the Noble Qur'ân as ideology and legislation, the history of Islâm as an honor and a good example; Islamic culture as all-embracing and comprehensive, and there should be commitment to the call with conviction and enthusiasm. However, this cannot be achieved except through attentive and comprehensive readings especially in the following fields:

- Reading thoughtful books, which illustrate the permanence of Islam since they are characterized by comprehensiveness, revivalism, and permanence.
- Reading historical books that illustrate the dignity and honor of Islam and Muslims.
- Reading books that expose cultural imperialism and the plots of our enemies, including the Judaism, Pagan Communism, and envious Christianity.
- Reading books that highlight the Noble aspects of Islamic civilization founded by our forefathers through different ages.

Now, the question is what is the way to achieve the above-mentioned targets? Undoubtedly, the answer lies in the consistent and conscious reading and wise direction. In fact, the child becomes uninterested in reading without taking measures that make reading an interesting pastime.

These measures and means may be summarized as follows:

- To conclude a comparison between knowledge and ignorance, to let him know the difference between scholars and the ignorant. This is the style adopted by the Noble Qur'ân when arguing to convince and establish evidence. Allâh ﷻ says, "***Say: "Are those who know equal to those who know not?"*** (Az-Zumar, 9)

  Undoubtedly, the young will be satisfied with the importance of reading and study when they are acquainted with the merits of the scholar and the wretchedness of the ignorant.

- Mu'âz Ibn Jabal ﷺ said, "Knowledge is the revival of hearts after ignorance, the light of sight against darkness, and the strength of the body against weakness. Through knowledge, man reaches the degrees of the most charitable men and the highest ranks in this world and the Hereafter. Engaging in it equals fasting, and studying it equals night prayer. By means of knowledge, the bonds among relatives are maintained and the lawful is distinguished from the prohibited. Knowledge is the leader to work, and work is subjected to it. Only the happy possess it while the wretched are deprived of it."

- Setting up cultural contests among the children. Contests may be held among children. For instance, we may let them compete with each other in fasting or reading at a specific pace. Then a final test may be held and the winners are to be given prizes as encouragement.

- Teaching the child that whatever useful books he reads can be considered acts of worship if they are accompanied with good intention as the Prophet's statement says, *"Actions are judged by*

intentions, and everyone will have the reward of what he has intended." As a matter of fact, scholars conclude from this statement the rule that "Good intention changes customs to acts of worship."

- Preparing a comfortable, and quiet place, equipped with suitable lighting, warm in winter and cool in summer.
- Making available the various books in the home library, or that of the school, mosque, etc.
- Teaching the child about the value of time; since time is too limited to fulfill all one's duties. Muslim narrated that the Messenger of Allâh ﷺ said, *"Be careful about what is of benefit and seek Allâh's Help and never feel helpess."*

Finally, reading cannot bring avowed fruits except through the following:

1. Psychological readiness before reading i.e. to intend that the child reads with the aim of building up his capacity to carry out the message of Islam and be of assistence to his nation.
2. Pay due concentration and attention during the time of reading. This can be achieved through conscious reading of all that he reads.
3. He should underline the main points and ideas so that he can grasp and remember them.
4. Writing the main points in the margin of the paper.
5. Writing down the important titles and researches in private notes with reference to the books and pages in order to be easy to refer to.
6. Writing the most important citations of the Prophetic traditions, literature, poems, historical events, scientific facts, juristic verdicts, etc. Undoubtedly, these notes are the fruit of reading in the course of time, and surely they will benefit the reader in

his educational and practical life.

9. Feeling responsible towards Islam

Parents and instructors should pay attention to the child regarding the following facts:

A. The first group of believers who were brought up at Al-Arqam's house were youths; the Messenger of Allâh ﷺ was forty years old at the beginning of the mission; Abu Bakr was three years younger; 'Umar Ibn Al-Khaṯṯâb was twenty-seven, Uthmân was younger than the Messenger, and Alî was the youngest. Further, 'Abdullâh Ibn Mas'ûd 'Abdul-Raḫmân Ibn 'Awf, Al-Arqam Ibn Abî Al-Arqam, Muṣ'ab Ibn Umayr, Bilâl Ibn Rabâḫ ﷺ were also youths.

B. These youths were the ones who shouldered the burden of the Islamic call and were good examples in patience, forbearance, and sacrifice. They worked night and day to propogate the call of Islam and make it dominate throughout the earth.

C. The first Muslim generation of the Companions of the Messenger ﷺ and the successors achieved honor and success through the following: first, adhering to Islam as Faith (*Aqîdah*) and thought, theory and practice, comprehension and implementation. Therefore, they achieved victory, and domination over the enemies of Islam. History bears witness that when 'Umar Ibn Al-Khaṯṯâb observed that the conquest of Egypt was moving slowly, he wrote to his leader of the Muslim army 'Amr Ibn Al-'Âṣ saying: "I wonder why the conquest of Egypt has lasted for two years of fighting. To me, this delay is due to your innovation (in Islam) and interest in the joys of this world as your enemy does. But you should keep in mind that Allâh never grants victory except to the men of truthful intention."

second, propogating the message of Islam throughout the world

should be achieved through *Jihâd*, sacrifice, patience, forbearance, and steadfastness. Muslim armies reached the Far West when 'Uqbah Ibn 'Âmir, the leader of the Muslim army, stood on the coast of the Atlantic with his horse wading in its water saying, "By Allâh, the Lord of Muḫammad! If it were not the sea, I would conquer the world for Your Word Keep Witness O Allâh." They reached also the Far East, when Qutaybah Al-Bâhilî marched to the innermost parts of China and said, "With my trust in victory from Allâh, I marched. If I have breath my last equipment will be of no avail."

D. If we, Muslims of today, follow the footsteps of our forefathers and adhere to the precepts of Islam concerning *Jihâd*, sacrifice, patience, forbearance, steadfastness, etc. we will surely achieve the dominion of Islam again, establish the Muslim State regain, with the help of Allâh identity and honor, and then deserve to be the best nation raised for mankind, if we are truthful men as our forefathers were. Allâh ﷻ praises the truthful intention of men when He says,

﴿ مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ ۖ وَمَا بَدَّلُوا۟ تَبْدِيلًا ﴾

"Among the believers are men who have been true to their covenant with Allâh (i.e. they have gone out for Jihad (for the cause of Allah), and showed not their backs to the disbelievers); of them some have fulfilled their obligations (i.e. have been martyred); and some of them are still waiting, but they have never changed (i.e. they never proved treacherous to their covenant which they concluded with Allâh) in the least." (Al-Aḫzâb, 23)

E. The world today is straying in the darkness of oppressive materialism and immorality. It abides in the shackles of oppression and tyranny; it struggles in the gloom of false ideals and principles. The super powers plot to destroy human

civilization, morals, and the Prophets' missions. They launch wars to subject men, occupy lands, usurp property, and drive men, women and children and the aged from their homes. However, the question now is, what can save us from these devastating crises? What can protect people from degradation and immorality?

Many Scholars, thinkers, and philosophers agree that Islamic morals, and Islam's political and social systems have the ability to reform the current international crisis and protect humanity from deviation, immorality, and corruption. The famous English philosopher Bernard Shaw said, "The religion of Muhammad deserves high estimation, since it comes with surprising factors of revival. It is the only religion that deals with all aspects of life. To me, Muhammad should be called the savior of humanity. A man like Muhammad can solve all the problems of the world."

10. Inculcating the spirit of *Jihâd* into the child's mind

One of the most important issues to which instructors must direct utmost consideration is the inculcation of the spirit of *Jihâd* into the child's mind. They must also impress upon his mind, heart, and feeling the concepts of determination and patience particularly in the modern age in which Muslims are not governed by the law of Islam. So transgressors have become sovereigns and rulers.

Then, what are the stages through which instructors should proceed in inculcating the concepts of *Jihâd* into the children's minds and souls? This process can be achieved through the following:

1. The child should constantly feel that the achievement of Islamic identity and the establishment of Muslim glory can only be achieved through *Jihâd* by which the word of Allâh is above all. In this regard, the Noble Qur'ân says:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِۦ فَسَوْفَ يَأْتِى ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَٰفِرِينَ يُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَآئِمٍ ﴾

"O you who believe! Whoever from among you turns back from his religion (Islam), Allâh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allâh, and never fear the blame of the blamers..." (Al-Mâ'idah, 54)

2. The child should understand that *Jihâd* in the cause of Allâh includes the following:

- *Jihâd* with one's wealth, by spending wealth for the sake of Allâh, as Allâh ﷻ says:

﴿ إِنَّ ٱللَّهَ ٱشْتَرَىٰ مِنَ ٱلْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَٰلَهُم ﴾

"Verily, Allâh has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise..." (At-Tawbah, 111)

He also says:

﴿ ٱنفِرُوا۟ خِفَافًا وَثِقَالًا وَجَـٰهِدُوا۟ بِأَمْوَٰلِكُمْ وَأَنفُسِكُمْ فِى سَبِيلِ ٱللَّهِ ﴾

"March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), strive hard with your wealth and your lives in the Cause of Allâh." (At-Tawbah, 41)

Here we have the *Hadîth* reported by At-Tirmidhi and An-Nasâî in which the Prophet ﷺ says, *"Whoever spends wealth of his for the sake of Allâh shall receive its reward three hundred fold."*

- Proclaiming *Jihâd* by proclaiming the message of Islam verbally and providing clear-cut proof that the religion of Islam must be adopted by disbelievers, hypocrites, pagans, and deviators. In this regard Allâh ﷻ says:

﴿ ٱلَّذِينَ يُبَلِّغُونَ رِسَـٰلَـٰتِ ٱللَّهِ وَيَخْشَوْنَهُۥ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا ٱللَّهَ ۗ وَكَفَىٰ بِٱللَّهِ حَسِيبًا ﴾

"Those who convey the Message of Allâh and fear Him, and fear none save Allâh. And Sufficient is Allâh as a Reckoner." (Al-Ahzâb, 39)

Muslim also narrated a *Hadîth* in which the Prophet ﷺ says,

"Whoever calls for right guidance shall earn the reward of it and of all who perform it after him without diminishing their own rewards in the slightest."

- Educational *Jihâd* by doing one's best for Muslim education, culturally and ideologically; providing a proper perspective of the comprehensive concepts of Islam with regard to cosmic and human life. Concerning this type of *Jihâd*, we read the following verse of the Qur'ân:

﴿ وَمَا كَانَ ٱلْمُؤْمِنُونَ لِيَنفِرُوا۟ كَآفَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُوا۟ فِى ٱلدِّينِ وَلِيُنذِرُوا۟ قَوْمَهُمْ إِذَا رَجَعُوٓا۟ إِلَيْهِمْ ﴾

"And it is not (proper) for the believers to go out to fight (Jihâd) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islamic) religion, and that they may warn their people when they return to them" (At-Tawbah, 122)

At-Tirmidhi and Abu Dâwûd both reported a *Ḥadîth* in which the Prophet ﷺ says, *"Whoever was asked about knowledge, then concealed it, on the Day of Judgement he will be bridled with the fire of Hell."*

- Political *Jihâd* by exerting efforts in the establishment of the Islamic State on the basis of the principles of the general comprehensiveness of Islâm. In brief, Allâh is the Sole Sovereign and Law-Giver as Allâh says in the Noble Qur'ân:

﴿ وَأَنِ ٱحْكُم بَيْنَهُم بِمَآ أَنزَلَ ٱللَّهُ وَلَا تَتَّبِعْ أَهْوَآءَهُمْ وَٱحْذَرْهُمْ أَن يَفْتِنُوكَ عَنۢ بَعْضِ مَآ أَنزَلَ ٱللَّهُ إِلَيْكَ ۖ فَإِن تَوَلَّوْا۟ فَٱعْلَمْ أَنَّمَا يُرِيدُ ٱللَّهُ أَن يُصِيبَهُم بِبَعْضِ ذُنُوبِهِمْ ۗ وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ لَفَٰسِقُونَ ﴿٤٩﴾ أَفَحُكْمَ ٱلْجَٰهِلِيَّةِ يَبْغُونَ ۚ وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴾

"And so judge (you O Muhammad ﷺ) among them by what Allâh has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad ﷺ) far away from some of that which Allâh has sent down to you. And if they turn away, then know

that Allâh's Will is to punish them for some sins of theirs. And truly, most of men are Fasiqun (rebellious and disobedient to Allâh). Do they then seek the judgment of (the Days of) Ignorance? And who is better in judgment than Allâh for a people who have firm Faith." (Al-Mâ'idah, 49-50)

On the other hand, Muslim narrated that never a Prophet had been sent before me by Allâh towards his nation who had not among his peoples (his disciples) and companions who followed his ways and obeyed his commands. There came after them successors who said whatever they did not practice, and pracitced whatever they were not commanded to do. He who strove against them with his hands is a believer, he who strove against them with his tongue is a believer, and he who strove against them with his heart is a believer; beyond that there is no faith even to the extent of a mustard seed."

- *Jihâd* by force by exerting utmost efforts to face any transgressor who stands as a stumbling block against the Law of Allâh ﷻ whether such transgressors are during times of peace or in the battlefield. In the Noble Qur'ân we read the following verses:

﴿ وَقَـٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ كُلُّهُۥ لِلَّهِ ﴾

"And fight them until there is no more Fitnah (disbelief and polytheism, i.e. worshipping others besides Allâh) and the religion (worship) will all be for Allâh Alone (in the whole of the world)..." (Al-Baqarah, 93); and

﴿ قَـٰتِلُوا۟ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱللَّهِ وَلَا بِٱلْيَوْمِ ٱلْـَٔاخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ ٱللَّهُ وَرَسُولُهُۥ وَلَا يَدِينُونَ دِينَ ٱلْحَقِّ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ حَتَّىٰ يُعْطُوا۟ ٱلْجِزْيَةَ عَن يَدٍ وَهُمْ صَـٰغِرُونَ ﴾

"Fight against those who believe not in Allâh, nor in the Last Day, nor forbid that which has been forbidden by Allâh and His Messenger (Muhammad ﷺ) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing

submission, and feel themselves subdued. (At-Tawbah, 29)

Here we have what Rib'iyy Ibn 'Âmir said during the encounter between Muslims and Rustum, the leader of the Persians. He said: "Allâh has sent us forth to release mankind from the servitude of human beings to the worship of Allâh, and from the narrowness of life to its ampleness, and from the injustice of other religions to the Justice of Islam."

3. Constantly reminding the child of some heroic situations of the sons of the Companions in order to make him proud of their greatness and follow their example. Here are some examples:

A. When Muslims marched out to Uhud, the Prophet ﷺ sent back some of the Companions due to their very young age. Among those were Râfi' Ibn Khudayj and Samurah Ibn Jundub. Then, the Prophet ﷺ accepted Râfi' when it was said that he was a good archer. Later on, Samurah cried and said to his father-in-law. The Prophet ﷺ accepted Râfi' though I was able to bring him to the ground in wrestling. Then, the Prophet ﷺ was informed of this. As a result, the Prophet ordered them to wrestle with each other, and Samurah defeated Râfi'. Hence, the Prophet ﷺ accepted Samurah.

B. When the Prophet ﷺ and his Companion Abu Bakr ؓ migrated to Madînah and stayed three days in the cave of Thawr, 'Âishah and Asmâ, the daughters of Abû Bakr ؓ played a prominent role in carrying provisions for them. Asmâ, cut her girdle (an undergarment worn around the waist) and fastened the opening of the Jirâb (vessel of food), in order to carry food to them. Thus she was called the woman of two girdles. Further 'Abdullâh Ibn Abû Bakr also worked in communicating news. No sooner had he heard something evil plotted by Quraysh against the Prophet and his Companions than he came to tell them by night. Then he used to stay some time with them before going out before dawn. In the morning,

he looked as if he had never been absent from Quraysh. It is well-known that 'Âishah and 'Abdullâh ﷺ were not yet of age.

4. To help the child memorize *Sûrah* At-Tawbah and *Sûrah* Al-Ahzab and other texts of the Qur'an that deal with *Jihâd.* In addition to memorization of the Qur'ânic texts, the child should be taught the reasons for each revelation and interpretation of the Qur'ânic verses along with explaining the heroic situations represented by the Prophet ﷺ and his Companions ﷺ during the battles of Badr, Uḫud, the Trench, Ḫunayn, and others.
5. Inculcating belief in fate and destiny into the child's mind. He should have firm belief that whatever afflicts him is a matter of destiny. He should also know that if all the people of the world gathered together to offer him some benefits, they would not benefit him except with something that has been pre-destined by Allâh. Likewise, if they gathered together to harm him, they could not harm him except with something Allâh had prescribed. When death comes, none shall be able to postpone it for an hour, nor put it forward. He should believe in Allâh as the Only One Who gives life and death, might and humiliation, benefit and harm, low and high ranks; and He is the Best Determiner of all affairs.

O instructors! These are the most important points in the process of inculcating the spirit of *Jihâd* into the child's mind. What is your duty? It is to follow these precepts and teach them to your (students) so that they will be able to respond to the call of *Jihâd* when it is announced. Then, they will be ready to sacrifice everything and fear none but Allâh. Also, they will not give up *Jihâd* until the banner of Islâm is raised and victory is won. At that time, the believers will exalt in victory from Allâh. He gives victory to whosoever He wills, and He is the Ever-Mighty, the Ever Merciful.

Final Word

From what we have discussed, above, concerning raising the children in Islam, you, my fellow teacher, may realize the following. It is clear that Islam, with its complete methodology, distinguished manner and unique style in educating children, and in rearing them physically and socially, would equip them with good manners and a message to achieve. Thus, children would be able to undertake responsibilities with the supreme goal of obtaining the blessings of Allâh ﷻ. Then, they would gain Paradise and be far from Fire in the Hereafter.

Among the issues that the scholars of ethics, sociology, and education have almost agreed upon is the following. If the instructor, whether a teacher, father, mother, exerts his utmost effort, and does his best to implement the above Divine Message that has been revealed to the Messenger of Allâh, the inevitable objective would be as follows. The child would be brought up in faith and fear of Allâh, and the adoption of virtue and morality. Then, he would be the best among his community, being a well-matured person with balanced behavior, good dealing, high reputation, and companionship.

Finally, you should be close to Allâh to strictly adhere to the Islamic way of raising children. Further, you have to resolutely and determinedly carry out the aforementioned methodology with all its stages and aspects. If you accomplish this goal, you will see your children not only as leaders of reformation and guidance, but also as pious people treading on earth. They will be well-known for having pure hearts, great morals, good dealings and maturity.

I believe that if the present generation observes the principles of Islâm faithfully and practically and adheres to its teachings, we would reclaim the status of our pious predecessors in glory and honor. We would be able to build up a strong solid international

Islamic community matching our pious predecessors in their dignity and nobility.

O, fathers, mothers, and educators, the above methodology is the way of Islam in raising your children, and the most proper method for their well-being and guidance to straightforward ways. Therefore, you must undertake your responsibility so that the Muslim community may witness the reformation of your children and families, and you must do your duty so that the Muslims may witness the forces of strife and triumph in order to play their part in guiding the world away from error, pre-Islamic practices, and materialism, towards the light of truth and the mission of Islam. Allah ﷻ says:

﴿ وَقُلِ ٱعْمَلُوا۟ فَسَيَرَى ٱللَّهُ عَمَلَكُمْ وَرَسُولُهُۥ وَٱلْمُؤْمِنُونَ ۖ وَسَتُرَدُّونَ إِلَىٰ عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴾

"And say, 'Do righteous deeds; so Allâh will soon see your doing, and His Messenger, and the believers; and you will soon be reverted to the Knower of the Unseen and the Witnessed, then He will fully inform you of whatsoever you were doing '." (At-Tawbah, 105)

Our final words are: praise be to Allâh, the Lord of the Worlds.

Glossary

Adhan: (الأذان) The call to *Salat* (prayer) pronounced loudly to indicate that the time of praying is due.

Ahkam: (الأحكام) "Legal status". According to Islamic law, there are five kinds of *Ahkam*:

1. Compulsory (*Wajib* الفرض أو الواجب)
2. Desirable but not compulsory (*Mustahab* المستحب)
3. Forbidden (*Muharram* المحرم)
4. Disliked but not forbidden (*Makruh* المكروه)
5. Lawful and allowed (*Halal* الحلال)

'Alim: (العالم) A knowledgeable person or religious scholar in Islam.

Allahu-Akbar: (الله اكبر) Allah is the Most Great.

Amin: (آمين) O Allah, accept our invocation.

Ansar: (الأنصار) The Companions of the Prophet from the inhabitants of Al-Madinah, who embraced Islam and supported it and who received and entertained the Muslim emigrants from Makkah and other places.

'Aqiqah: (العقيقة) It is the sacrificing of one or two sheep on the occasion of the birth of a child, as a token of gratitude to Allah.

'Arafah: (عرفة) The ninth day of the month *Dhul-hijjah*, on which (day of) the pilgrims stay in *'Arafat* plain till sunset.

Al-Arba'ah: (الأربعة) The four compilers of *AHadith* Abu Da'wud, Nasâî, Tirmidhi, and Ibn Majah.

Ashab As-Sunan: (أصحاب السنن) The compilers of the Prophetic *AHadith* on Islamic jurisprudence.

'Ashura: (العاشوراء) The 10th of the month of *Muharram* (the first month in the Islamic calendar).

'Asr: (العصر) Afternoon, '*Asr* prayer time.

Ayat: (الآيات) Proofs, evidences, verses, lessons, signs, revelations, etc.

Ayyam At-Tashriq: (أيام التشريق) It is a term used for the eleventh, twelfth and thirteenth of *Dhul-Hijjah*

Badr: (البدر) A place about 150 kilometers to the south of Al-Madinah, where the first great battle in Islamic history took place between the early Muslims and the infidels of Quraish.

Bait-ul-Maqdis: (بيت المقدس) Bait literally means 'House': a mosque is

frequently called baitullah (the House of Allah). *Bait-ul-Maqdis* is the famous mosque in Jerusalem which is regarded as the third sacred mosque in Islam, the first and second being *Al-Masjid- al-Haram* at Makkah and the mosque of the Prophet ﷺ at Al-Madinah. (and it was a Jewish centre).

Bid'ah: (البدعة) Any innovated practice in religion.

Dhimmi: (الذمي) A non-Muslim living under the protection of an Islamic Government

Dhul-Hijjah: (ذو الحجة) The Twelfth month of the Islamic calendar.

Dhul-Qa'dah: (ذو القعدة) The eleventh month of the Islamic calendar.

Al-Fatihah: (الفاتحة) The first *Surah* in the Qur'an.

Fiqh: (الفقه) Islamic jurisprudence.

Fitnah: (الفتنة) Plural: *Fitan*) Trials, persecution, confusion in the religion, conflicts and strifes among the Muslims.

Ghazwah: (الغزوة) Plural: *Ghazawat*). A holy battle or fighting in the cause of Allah consisting of a large army unit with the Prophet ﷺ himself leading the army.

Ghusl: (الغسل) A ceremonial bath. This is necessary for one who is *Junub*, and also on other occasions. This expression taking a bath is used with the special meaning of Ghusl mentioned here.

Al-Hadath Al-akbar: (الحدث الأكبر) State of uncleanliness because of sexual discharge.

Al-Hadath Al-Asghar: (الحدث الأصغر) Passing wind or urine or answering the call of nature.

Hadith: (الحديث) Plural: *AHadith* (أحاديث) The sayings, deeds and approvals accurately narrated from the Prophet ﷺ. Following are the few classifications of *AHadith*:

Da'if (weak): (الضعيف) An inaccurate narration which does not qualify to be either *Sahih* (sound) or *Hasan* (fair), and hence cannot be used as a basis of an Islamic opinion.

Gharib: (الغريب) (unfamiliar or rare)-a *Hadith* or version reported by one reliable or unreliable narrator which differs in context with another *Hadith* or version reported by a group of reliable narrators. A *Gharib Hadith* can be *Sahih* (sound) or *Da'if* (weak).

Hasan: (الحسن) (fair)-A *Musnad Hadith* narrated by a reliable chain, but not reaching the grade of *sahih* (sound) *Hadith*.

Majhul:	(المجهول) (unknown) - If there is an unknown person in the chain of narrated of a *Hadith.*
Maqtu':	(المقطوع) (disconnected) - (i) A *Hadith* ending at a *Tabi'i* by both action and words. (ii) A *Hadith* with incomplete chain of narrators. (iii) A *Hadith* in which a *sahabi* describes about something by saying, 'we used to do....'.
Marfu':	(المرفوع) (traceable) - A *Hadith* referred to the Prophet ﷺ, be, it asaying or an action whether *Muttasil* (connected) *Munqat'* (interrupted) or *Mursal* (disreferred).
Mauquf:	(الموقوف) (untraceable) - It is a *Hadith* about a *Sahabi* (Companion of the Prophet ﷺ). A description, report or an information given by a *Sahabi.* A *Mauquf* is also called an *Athar*
Mudtarib:	(المضطرب) (confounding) - A *Hadith* in which the narrators disagree on a particular source or on any other aspect with equally strong grounds with no possibility of preponderating one opinion against the other. This difference could be either on the chain of narrator or in the text.
Munqati'	(المنقطع) (disconnected) - A *Hadith* with incomplete hain of narrators or containing in its chain an unknown reporter.
Mursal	(المرسل) (disreferred) - A *Hadith* with the chain of narrators ending at a *Tabi'i*, without the reference of the Companion, quoting from the Prophet ﷺ.
Musnad:	(المسند) (subjective) - (i) A *Hadith* with a complete chain of narrators reaching the Prophet ﷺ – (ii) A *Hadith* collection in which all the narrations of a reporter are gathered together.
Muttasil	(المتصل) (connected) or *Mausul* (الموصول) - *A Hadith* with a complete chain of narrators until it reaches its source. It can either be a *Marfu'* (traceable) referring to the Prophet ﷺ, or a *Mauquf* (untraceable) ending at a *Sahabi.*
Sahih	(الصحيح) (sound) - A *Musnad Hadith* with an unbroken chain of narrators, one narrated from are and all reliable reporters with good memory up to the source without being a *Shadh* (شاذ – odd) or a *Mu'allal* (المعلل faulty).
Hajj:	(الحج) Pilgrimage to Makkah.
Halal:	(الحلال) Lawful.
Haram:	(الحرام) Unlawful, forbidden and punishable from the viewpoint of religion.

Hijab: (الحجاب) A long dress prescribed for Muslim women to cover their whole body from head to feet.

Hudud: (الحدود) (Plural of *Hadd*) Allah's boundary limits for *Halal* (lawful) and *Haram* (unlawful).

Id-al-Adha: (عيد الاضحى) The four day's festival of Muslims starting on the tenth day of *Dhul-Hijjah* (month).

Id-al-Fitr: (عيد الفطر) The three day's festival of Muslims starting from the first day of *Shawwal*, the month that follows *Ramadan*. *Fitr* literally means 'breaking the *Saum* (fast) Muslims observe *saum* (fast) the whole of *Ramadan*, the ninth month of the Islamic calendar and when *Shawwal* comes, they break their *saum* (fast).

Ihram: (الإحرام) A state in which one is prohibited to practise certain deeds that are lawful at other times. The duties of *'Umrah* and *Hajj* are performed during such state.

Imam: (الإمام) The person who leads others in the *Salat* (prayer) or the Muslim caliph (or ruler).

Iqamah: (الإقامة) The wording of *Adhan* is reduced so that the wording that is repeated twice in the *Adhan* is said once in *Iqamah*, except the last phrase of *Allahu Akbar*, and the prayer is offered immediately after the *Iqamah*.

'Isha': (العشاء) Late evening *Salat* (prayer). Its time starts about one and a half hour after sunset till the middle of the night.

Istikharah: (الاستخارة) A *salat* (prayer) consisting of two *rak'ahs* in which the praying person appeals to Allah to guide him on the right way, regarding a certain matter he wants to undertake.

Istisqa: (الاستسقاء) A *salat* (prayer) consisting of two *rak'ahs* invoking Allah for rain in seasons of drought.

I'tikaf: (الاعتكاف) Seclusion in a mosque for the purpose of worshipping Allah only. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for every urgent necessity e.g. answering the call of nature or joining a funeral procession etc.

Jahannam: (جهنم) Hell-fire.

Jahiliya: (الجاهلية) Ignorance belonging to the period before the advent of the Prophet ii) Un-Islamic practices which either existed or were inherited from the era before the advent of the

Prophet ﷺ.

Janazah: (الجنازة) plural *jana'iz* الجنائز) Funeral.

Jannah: (الجنة) Paradise.

Jihad: (الجهاد) Holy fighting in the Cause of Allah or any other kind of effort to make Allah's word (i.e. Islam) superior. *Jihad* is regarded as one of the fundamentals of Islam.

Jinn: (الجن) A creation, created by Allah from fire, like human beings from dust, and angels from light.

Jizyah: (الجزية) Head tax imposed by Islam on all non-Muslims living under the protections of an Islamic government.

Junub: (الجنب) A person who is in a state of *Janaba*h.

Ka'bah: (الكعبة) A square stone building in *Al-Masjid-al -Haram* (the great mosque at Makkah) towards which all Muslims face in *Salat* (prayer).

Kafir: (الكافر) plural: *kuffar*.(الكفار) The one who disbelieves in Allah, His Messengers, all the angels, all the holy Books, day of Resurrection and in the *Al-Qader* (Divine preordainments).

Kanz: (الكنز) Hoarded up gold, silver and money, the *Zakat* of which has not been paid.

Khawarij: (الخوارج) The people who dissented from the religion and disagreed with the rest of the Muslims.

Kunyah: (الكنية) Calling a man, 'O father of so -and-so!' or calling a woman, 'O mother of so -and-so!'. This is a custom of the Arabs.

Kusuf: (الكسوف) Solar eclipse.

Al-Madinah: (المدينة) Well-known city in Saudi Arabia, where the Prophet's mosque is situated. It was formerly called Yathrib.

Maghrib: (المغرب) Sunset, evening *Salat* (prayer).

Mahr: (المهر) Bridal money given by the husband to the wife at the time of marriage.

Manihah: (المنيحة) A sort of gift in the form of a she-camel or a sheep which is given to somebody temporarily so that its milk may be used and then the animal is returned to its owner.

Al-Masjid-al Aqsa: (المسجد الأقصى) The most sacred mosque in Jerusalem.

Mauqudhah: (الموقوذة) An animal beaten to death with a stick, a stone or the like without proper slaughtering.

Mi'raj: (المعراج) The Ascent of the Prophet ﷺ to the heavens (by soul and body).

Miswak: (المسواك) A tooth brush made of Arak-tree roots.

Mu'adhdhin: (المؤذن) A call-maker who pronounces the *Adhan* loudly calling people to come and perform the *Salat* (prayer).

Mudd: (المد) A measure of two-thirds of a kilogram (approx.) It may be less or more.

Muharram: (المحرم) The first month of the Islamic calendar.

Mujahed: (المجاهد) (plural: *Mujahidun*) A Muslim fighter in *Jihad*.

Mujtahidun: (المجتهدون) Independent religious scholars who do not follow religious opinions except with proof from the Qur'an and the Prophet's *Sunnah*.

Mushrrikun: (المشركون) Polytheists, pagans, idolaters and disbelievers in the Oneness of Allah and His Messenger Muhammad ﷺ.

Mut'ah: (المتعة) A temporary marriage which was allowed in the early period of Islam when one was away from his home, but later on it was canceled (abrogated).

Mutashabihat: (المتشابهات) Qur'anic Verses which are not clear and are difficult to understand.

Muttafaq'Alaih: (متفق عليه) Meaning 'Agreed upon'. The term is used for such *Ahadith* which are found in both the collection of *Ahadith*: Bukhari and Muslim.

Muttaqun: (المتقون) Pious and righteous who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good needs which He has ordained).

Muwatta: (الموطأ) A *Hadith* book compiled by Imam Malik Ibn Anas.

Namimah: (النميمة) (calumnies) conveyance of disagreeable false.

Nawafel: (النوافل) plural of *Nafila*) Optional practice of worship in contrast to obligatory (*Faridah*).

Nikah: (النكاح) Marriage (wedlock) according to Islamic law.

Nisab: (النصاب) Minimum amount of property liable to payment of the Zakat e.g. *Nisab* of gold is twenty (20) Mithqal i.e. approx .94 grams; Nisab of silver is two hundred (200) dirhams, i.e. approx.640 grams; *Nisab* of food grains and fruit is 5 *Awsuq* i.e. 673.5 kgms. *Nisab* of camels is 5 camels; *Nisab* of cows is 5 cows; and *Nisab* of sheep is 40 sheep, etc.

Qadar: (القدر) Divine preordainment.

Qattat: (القتات) A person who conveys information from someone to another with the intention of causing harm and enmity between them.

Qibla: (القبلة) The direction towards all Muslims face in *Salat* (prayer) and that direction is towards the *Ka'bah* in Makkah (Saudi Arabia).

Al-Qisas: (القصاص) Laws of equality in punishment for wounds etc. in retaliation.

Qiyam: (القيام) The standing posture in *Salat* (prayer).

Qunut: (القنوت) An invocation in the *Salat* (prayer).

Quraish: (القريش) One of the greatest tribes in Arabia in the Pre-Islamic period of Ignorance. Prophet Muhammad belonged to this tribe, which had great powers spiritually and financially both before and after Islam came.

Rabb: (الرب) There is no proper equivalent for *Rabb* in English language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security. Rabb is also one of the Names of Allah. We have used the word "Lord" as nearest to *Rabb*. All occurances of "Lord" actually mean *Rabb* and should be understood as such..

Rabi'-ul-Awwal: (ربيع الأول) Third month of the Islamic calendar.

Ragab: (رجب) The seventh month of the Islamic calendar.

Rak'ah: (الركعة) The *Salat* (prayer) of Muslims consists of *Rak'at* (singlular-*Rak'ah*, which is a unit of prayer and consists of one standing, one bowing and two prostrations).

Ramadan: (رمضان) The month of observing *Saum* (fasts). It is the ninth month of the Islamic calendar.

Riba: (الربا) Usury, which is of two major kinds: (a) Riba *Nasi'ah*, i.e. interest on lent money; (b) Riba *Fadl*, i.e. taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality in greater amount. Islam strictly forbids all kind of usury.

As-Sab'ah: (السبعة) The seven compiler of A *Hadith*- Bukhari, Muslim, Abu Dawud, Nasâ'i, Tirmidhi, Ibn Majah and Ahmad.

Sadaqah: (الصدقة) Any thing given in charity.

Sahihain: (الصحيحين) The two *Hadith* books of Imam Al-Bukhari and

Muslim.

Sahw: (السهو) Forgetting (here it means forgetting how many *Rak'ahs* a person has prayed in which case he should perform two prostrations of *Sahw*).

As-Saum: (الصوم) The fasting i.e. to not to eat or drink or have sexual relations etc. from before the *Adhan* of the *Fajr* (early morning) prayer till the sunset.

Sha'ban: (شعبان) The eighth month of the Islamic calendar.

Shawwal: (شوال) The tenth month of the Islamic calendar.

Shighar: (الشغار) A type of marriage in which persons exchange their daughters or sisters in marriage without Mahr.

Shirk: (الشرك) Polytheism and it is worship others along with Allah.

As-Sihah As-Sitah: (الصحاح الستة) The six books of *AHadith*; Compiled by Al-Bukhari, Muslim, Abu Dawûd, Nasa'i, Termidhi, and Ibn Majah.

Sunnah: (السنة) The legal way or ways, orders, acts of worship and statements of the Prophet ﷺ, that have become models to be followed by the Muslims.

Tahajjud: (التهجد) Night optional prayer at any time after *'Isha* prayer and before the *Fajr* prayer.

Tahnik: (التحنيك) It is the Islamic customary process of chewing a piece of date etc.and putting a part of its juice in the child's mouth and pronouncing *Adhan* in child's ears, etc.

Takbir: (التكبير) Saying *Allahu-Akbar* (Allah is the Most Great).

Takbirah: (التكبيرة) A single utterance of *Allahu-Akbar*

Tarawih: (التراويح) Optional *Salat* (prayers) offered after the *'Isha* prayers on the nights of *Ramadan*. These may be performed individually or in congregation.

Tashahhud: (التشهد) The recitation of the invocation: *At- tahiytu* lillhi... (up to)...*wa ash-hadu anna Muhammadan 'Abduhu wa Rasuluh*, while in *Qu'ud*, i.e. sitting posture in *Salt* (prayer).

Taslim: (التسليم) On finishing the *Salat* (prayer), one turns one's face to the right and then to the left saying, *Assalamu 'Alaikum wa Rahmatullah* (Peace and Mercy of Allah be on you), and this action is called *Taslim*.

Tauhid : (Islamic monotheism) (التوحيد) *Tauhid* means declaring Allah to be the only God. It has three aspects: (I) Oneness of the Lordship of Allah; *Tauhid-ar-Rububiyyah*: To believe that there is only one

Lord for all the universe. (II) Oneness of the worship of Allah; *Tauhid-al-Uluhiyyah*: To believe that none has the righ to be worshipped. (III) Oneness of the Names and the Qualities of Allah; *Tauhid-al-Asma, was-Sifat*.

Tawaf: (الطواف) The circumambulation of the *Ka'bah*.

Tayammum: (التيمم) To put or strike lightly the hands over clean earth and then pass the palm of each on the back of the other blow off the dust and then pass then on the face. This is performed instead of ablution (*Wudu*) and *Ghusl* (in case of *Janaba*).

Uhud: (أحد) A well-known mountain in Al-Madinah. One of the great battles in the Islamic history took place at its foot. This battle is called *Ghazwah Uhud*.

'Umrah: (العمرة) A visit to Makkah during which one performs the *Tawaf* around the *Ka'bah* and the *Sa'y* between *As-Safa* and *Al-Marwah*. It is also called 'lesser Hajj'.

Wahy: (الوحي) The Revelation or Inspiration of Allah to His Prophets.

Ath -Thalathah: (الثلاثة) The three compilers of *AHadith* - Abu Dawud, Nasa'i and Tirmidhi.

Witr: (الوتر) An odd number of *Rak'ahs* with which one finishes one's *Salat* (prayers) at night after the night prayer or the *'Isha* prayer.

Wudu: (الوضوء) Ablution, which is washing the face and the hands up to the elbows, wiping the head and ears with wet fingers and washing the feet up to ankles for the purpose of offering prayers or doing circumambulation around the *Ka'bah*.

Zakat: (الزكاة) A certain fixed proportion of the wealth and of every kind of the property liable to Zakat of a Muslim to be paid yearly for the benefit of the poor in the Muslim community The payment of Zakat is obligatory as it is one of the five pillars of Islam. Zakat is the major economic means for establishing social justice and leading the Muslim society to prosperity and security....

Zakat -ul-fitr: (زكاة الفطر) An obligatory *Sadaqa* to be given by Muslims before the prayer of *'Id-al-Fitr'*.

Zuhr: (الظهر) Noon, mid-day *Salat* (prayer) is called *Zuhr* prayer.

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